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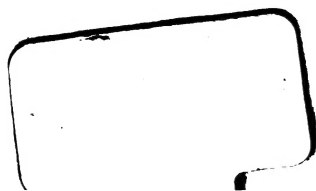
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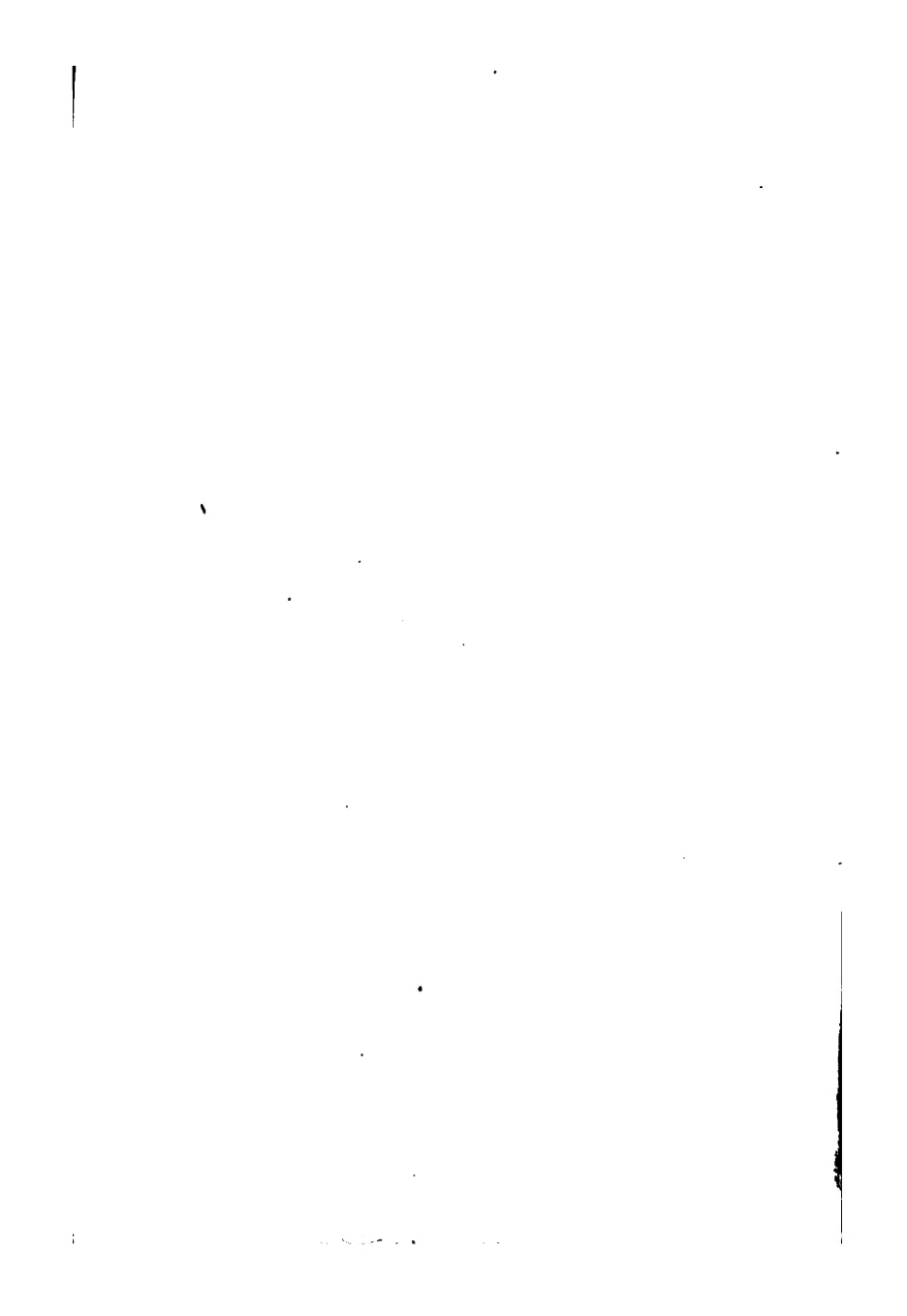
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II



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ΑΠΟΛΛΟΔΩΡΟΥ

ΒΙΒΛΙΟΘΗΚΗ

Γ

Χ. Ἄτλαντος δὲ καὶ τῆς Ὠκεανοῦ Πληϊόνης
ἐγένοντο θυγατέρες ἑπτὰ ἐν Κυλλήνῃ τῆς Ἀρκα-
δίας, αἱ Πληϊάδες προσαγορευθεῖσαι, Ἀλκυνόη
Μερόπη Κελαινὴ Ἡλέκτρα Στερόπη Ταῦγέτη

¹ As to the Pleiades, see Aratus, *Phaenomena*, 254-268; Eratosthenes, *Cataster.* 23; Quintus Smyrnaeus, *Posthomerica*, xiii. 551 *sqq.*; Scholiast on Homer, *Il.* xviii. 486; Scholiast on Pindar, *Nem.* ii. 10 (16); Scholiast on Apollonius Rhodius, *Argon.* iii. 226; Hyginus, *Astronom.* ii. 21; *id. Fab.* 192; Ovid, *Fasti*, iii. 105, iv. 169-178; Servius on Virgil, *Georg.* i. 138, and on *Aen.* i. 744; *Scholia in Caesaris Germanici Aratea*, p. 397, ed. F. Eyssenhardt (in his edition of Martianus Capella); *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 73 (First Vatican Mythographer, 234). There was a general agreement among the ancients as to the names of the seven Pleiades. Aratus, for example, gives the same names as Apollodorus and in the same order. However, with the exception of Maia, a different list of names is given by the Scholiast on Theocritus (xiii. 25), who tells us further, on the authority of Callimachus, that they were the daughters of the queen of the Amazons. As their father was commonly said to be Atlas, they were sometimes called Atlantides (Apollodorus, below; Diodorus Siculus, iii. 60. 4; compare Hesiod, *Works and Days*, 382). But there was much diversity of opinion as to the origin of the name Pleiades. Some derived it from the name of their mother

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BOOK III.—*continued*

X. ATLAS and Pleione, daughter of Ocean, had seven daughters called the Pleiades, born to them at Cyllene in Arcadia, to wit: Alcyone, Merope, Celaeno, Electra, Sterope, Taygete, and Maia.¹ Of these,

Pleione; but the most probable view appears to be that the name comes from *πλεῖν*, "to sail," because in the Mediterranean area these stars were visible at night during the summer, from the middle of May till the beginning of November, which coincided with the sailing season in antiquity. This derivation of the name was recognized by some of the ancients (Servius on Virgil, *Georg.* i. 138). With regard to the number of the Pleiades, it was generally agreed that there were seven of them, but that one was invisible, or nearly so, to the human eye. Of this invisibility two explanations were given. Some thought that Electra, as the mother of Dardanus, was so grieved at the fall of Troy that she hid her face in her hands; the other was that Merope, who had married a mere man, Sisyphus, was so ashamed of her humble, though honest, lot by comparison with the guilty splendour of her sisters, who were all of them paramours of gods, that she dared not show herself. These alternative and equally probable theories are stated, for example, by Ovid and Hyginus. The cause of the promotion of the maidens to the sky is said to have been that for seven or even twelve years the hunter Orion pursued them with his unwelcome attentions, till Zeus in pity removed pursuer and pursued alike to heaven, there to shine as stars for ever and

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Μαῖα. τούτων Στερόπην μὲν Οἰνόμαος ἔγημε, Σίσυφος <δὲ>¹ Μερόπην. δυσὶ δὲ ἐμίχθη Ποσειδῶν, πρώτῃ μὲν Κελαινοῖ, ἐξ ἧς Λύκος ἐγένετο, δὲ Ποσειδῶν ἐν μακάρων ᾤκισε² νήσοις, δευτέρα δὲ Ἀλκυνόη, ἣ θυγατέρα μὲν ἐτέκνωσεν Αἴθουσαν τὴν Ἀπόλλωνι Ἐλευθήρα τεκούσαν,³ υἱοὺς δὲ Τρίεα καὶ Ὑπερήνορα. Τριέως μὲν οὖν καὶ Κλονίης νύμφης Νυκτεὺς καὶ Λύκος, Νυκτέως δὲ καὶ Πολυξοῦς Ἀντιόπη, Ἀντιόπης δὲ καὶ Διὸς Ζῆθος καὶ Ἀμφίων. ταῖς δὲ λοιπαῖς Ἀτλαντίσι Ζεὺς συνουσιάζει.

- 2 Μαῖα μὲν οὖν ἡ πρεσβυτάτη Διὶ συνελθοῦσα ἐν ἄντρῳ τῆς Κυλλήνης Ἑρμῇν τίκτει. οὗτος ἐν σπαργάνοις⁴ ἐπὶ τοῦ λίκνου κείμενος, ἐκδὺς εἰς

¹ δι added by Bekker. ² ᾤκισε Faber: ᾤκησε A.

³ The MSS (A) add καλλίστην, which is retained by Westermann, Müller, and Bekker, but omitted by Hercher and Wagner and regarded as a marginal gloss by Heyne.

⁴ σπαργάνοις Heyne (conjecture), Bekker, Hercher: πρώτοις A, Heyne (in text), Westermann: σπρωτοῖς Valckenar, Müller: πρώτοις <σπαργάνοις> Wagner.

to continue the endless pursuit. The bashful or mournful Pleiad, who hid her light, is identified by modern astronomers with Celaeno, a star of almost the seventh magnitude, which can be seen now, as in antiquity, in clear moonless nights by persons endowed with unusually keen sight. See A. von Humboldt, *Cosmos*, translated by E. Sabine, iii. 47 sq.

¹ Compare Pausanias, v. 10. 6. According to another account, Sterope or Asterope, as she is also called, was not the wife but the mother of Oenomaus by the god Ares. See Eratosthenes, *Cataster.* 23; Hyginus, *Astronom.* ii. 21; *id.* *Fab.* 84 and 159; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 73 (First Vatican Mythographer, 234).

² See above. iii. 5. 5.

Sterope was married to Oenomaus,¹ and Merope to Sisypus. And Poseidon had intercourse with two of them, first with Celaeno, by whom he had Lycus, whom Poseidon made to dwell in the Islands of the Blest, and second with Alcyone, who bore a daughter, Aethusa, the mother of Eleuther by Apollo, and two sons Hyrieus and Hyperenor. Hyrieus had Nycteus and Lycus by a nymph Clonia; and Nycteus had Antiope by Polyxo; and Antiope had Zethus and Amphion by Zeus.² And Zeus consorted with the other daughters of Atlas.

Maia, the eldest, as the fruit of her intercourse with Zeus, gave birth to Hermes in a cave of Cyllene.³ He was laid in swaddling-bands on the winnowing fan,⁴ but he slipped out and made his way to Pieria

³ The following account of the birth and youthful exploits of Hermes is based, whether directly or indirectly, on the beautiful Homeric Hymn IV, *To Hermes*, though it differs from the hymn on a few minor points, as to which Apollodorus may have used other sources. Compare *The Homeric Hymns*, ed. T. W. Allen and E. E. Sikes, pp. 130 sq. Among the other literary sources to which Apollodorus may have had recourse was perhaps Sophocles's satyric play *Ichneutae* or *The Trackers*. See below.

⁴ Compare the Homeric *Hymn to Hermes*, 21, 63, 150 sq., 254, 290, 358; Sophocles, *Ichneutae*, 269 (*The Fragments of Sophocles*, ed. A. C. Pearson, ii. 258). So Dionysus at birth is said to have been laid on a winnowing-fan (Servius on Virgil, *Georg.* i. 166): hence he got the surname of "He of the Winnowing-fan" (Δικνίτης, Plutarch, *Isis et Osiris*, 35). These traditions as to the gods merely reflected an ancient Greek custom of placing new-born children in winnowing-fans "as an omen of wealth and fruitfulness" (πλοῦτον καὶ καρπὸν δεικνύμενοι). See the Scholiast on Callimachus, *Hymn* I, 48 (*Callimachea*, ed. O. Schneider, i. 109). As to the symbolism of the custom, see W. Mannhardt, "Kind und Korn," *Mythologische Forschungen*, pp. 351-374; Miss J. E. Harrison, "Mystica Vannus Iacchi," *Journal of Hellenic*

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Πιερίαν παραγίνεται, καὶ κλέπτει βόας ἅς ἔνεμεν
Ἀπόλλων. ἵνα δὲ μὴ φωραθείη ὑπὸ τῶν ἰχνῶν,

Studies, xxiii. (1903), pp. 292–324. The custom was not confined to ancient Greece, but has been widely practised in India and other parts of the east down to modern times. The motives assigned or implied for it are various. Sometimes it seems to have been intended to ensure the wealth and prosperity of the infant, sometimes to guard it against the evil eye and other dangerous influences. See *Spirits of the Corn and of the Wild*, i. 5–11. To quote a single example, among the Brahuis of Baluchistan, “most good parents keep their babe for the first six days in a *chaj*, or winnowing-basket, that God may vouchsafe them full as many children as the basket can hold grain . . . But some folk will have nothing to do with a winnowing-basket; it harbours epilepsy, they say, though how or why I am at a loss to think. So they lay the child in a sieve, that good luck may pour upon him as abundantly as grain pours through a sieve” (Denys Bray, *The Life-History of a Brāhūi*, London, 1913, p. 13). The substitution of a corn-sieve for a winnowing-fan seems to be common elsewhere.

¹ Compare *Homeric Hymn to Hermes*, 68 sqq.; Antoninus Liberalis, *Transform.* 23; Ovid, *Metamorph.* ii. 680 sqq. The theft of cattle by the infant Hermes was the subject of Sophocles’s satyric drama *Ichneutae* or *The Trackers*, of which some considerable fragments have been discovered in recent years. The scene of the play is laid on Mount Cyllene. Apollo appears and complains of the loss of the cattle, describes how he has come from Thessaly and through Boeotia in search of them, and offers a reward to anyone who will help him to find the missing beasts. The proclamation reaches the ears of Silenus, who hurries to the scene of action and warmly proffers the services of himself and his Satyrs in the search, only stipulating that the reward shall take the solid shape of cash down. His offer being accepted, the Satyrs at once open on the scent like sleuth-hounds and soon discover confused tracks of cattle pointing in different directions. But in the very heat of this discovery they are startled by a strange sound, the like of which they had never heard before. It is, in fact, the muffled sound of the lyre

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and stole the kine which Apollo was herding.¹ And lest he should be detected by the tracks, he put

played by the youthful Hermes in the cave. At this point the nymph Cyllene issues from the cavern and upbraids the wild creatures with the hubbub they are raising in the stillness of the green wooded hills. The Satyrs tender a humble apology for their intrusion, but request to know the meaning of the strange sounds that proceed from the bowels of the earth. In compliance with their request the nymph explains how Zeus had secretly begotten Hermines on Maia in the cave, how she herself was acting temporarily as nurse to the child, how the infant grew at an astonishing and even alarming rate, and how, being detained in the cave by his father's orders, he devoted his leisure hours to constructing out of a dead beast a curious toy which emitted musical notes. Being pressed for a fuller explanation she describes how Hermes made the lyre out of a tortoise shell, how the instrument was "his only balm of grief, his comforter," and how the child was transported with delight at the ravishing sweetness of the tones which spoke to him from the dead beast. Unmoved by this touching description, the Satyrs at once charge the precocious infant with having stolen the cattle. His nurse indignantly repels the charge, stoutly declaring that the poor child had inherited no propensity to thieving either from its father or from its mother, and recommending his accusers to go and look for the thief elsewhere, since at their age, with their long beards and bald heads, they ought to know better than to trump up such ridiculous accusations, for which they may yet have to smart. The nurse's passionate defence of her little charge makes no more impression on the Satyrs than her previous encomium on his musical talent: indeed their suspicions are quickened by her reference to the hides which the infant prodigy had used in the construction of the lyre, and they unhesitatingly identify the skins in question with those of the missing cattle. Strong in this conviction, they refuse to budge till the culprit has been made over to them. At this point the Greek text begins to fail; we can just catch a few disjointed fragments of a heated dialogue between the nurse and the satyrs; the words "cows," "thief," "rascal," and so forth, occur with painful iteration, then all is silence. See *The Fragments of Sophocles*,

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ὑποδήματα τοῖς ποσὶ περιέθηκε, καὶ κομίσας εἰς Πύλον τὰς μὲν λοιπὰς εἰς σπήλαιον ἀπέκρυψε, δύο δὲ καταθύσας τὰς μὲν βύρσας πέτραις καθήλωσε, τῶν δὲ κρεῶν τὰ μὲν κατηνάλωσεν ἐψήσας τὰ δὲ κατέκαυσε· καὶ ταχέως εἰς Κυλλήνην ὄχητο. καὶ εὐρίσκει πρὸ τοῦ ἄντρον νεμομένην χελώνην. ταύτην ἐκκαθάρας, εἰς τὸ κύτος χορδὰς ἐντείνας ἐξ ὧν ἔθυσσε βοῶν καὶ ἐργασάμενος λύραν εὔρε καὶ πλήκτρον. Ἀπόλλων δὲ τὰς βόας ζητῶν εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν ποῖ ποτε ἠλάθησαν διὰ τὸ μὴ εὐρεῖν ἵχνος δύνασθαι. μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφύτα πρὸς Μαῖαν εἰς Κυλλήνην παραγίνεται, καὶ τὸν Ἑρμῆν ἠτιάτο. ἡ δὲ ἐπέδειξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν πρὸς Δία κομίσας τὰς βόας ἀπήτει. Διὸς δὲ κελεύοντος ἀποδοῦναι ἡρνεῖτο. μὴ πείθων δὲ ἄγει τὸν Ἀπόλλωνα εἰς Πύλον καὶ τὰς βόας ἀποδίδωσιν. ἀκούσας δὲ τῆς λύρας ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ ταύτας νέμων σύριγγα πάλιν πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ καὶ

ed. A. C. Pearson, vol. i. pp. 224–270. From this seemingly simple piece of mild buffoonery Miss J. E. Harrison would extract a ritual of serious and indeed solemn significance, of which, however, she admits that the author of the play was himself probably quite unconscious. See her learned essay in *Essays and Studies presented to William Ridgeway*, ed. E. C. Quiggin (Cambridge, 1913), pp. 136 sqq.

¹ In the *Homeric Hymn to Hermes* (115 sqq.) we are told that Hermes roasted the flesh of two oxen and divided it into twelve portions (for the twelve gods), but that in spite of hunger he ate none of it himself.

shoes on their feet and brought them to Pylus, and hid the rest in a cave; but two he sacrificed and nailed the skins to rocks, while of the flesh he boiled and ate some,¹ and some he burned. And quickly he departed to Cyllene. And before the cave he found a tortoise browsing. He cleaned it out, strung the shell with chords made from the kine he had sacrificed, and having thus produced a lyre he invented also a plectrum.² But Apollo came to Pylus³ in search of the kine, and he questioned the inhabitants. They said that they had seen a boy driving cattle, but could not say whither they had been driven, because they could find no track. Having discovered the thief by divination,⁴ Apollo came to Maia at Cyllene and accused Hermes. But she showed him the child in his swaddling-bands. So Apollo brought him to Zeus, and claimed the kine; and when Zeus bade him restore them, Hermes denied that he had them, but not being believed he led Apollo to Pylus and restored the kine. Howbeit, when Apollo heard the lyre, he gave the kine in exchange for it. And while Hermes pastured them, he again made himself a shepherd's pipe and piped on it.⁵ And

² Compare Sophocles, *Ichneutae*, 278 sqq. (*The Fragments of Sophocles*, ed. A. C. Pearson, ii. 259). In the *Homeric Hymn to Hermes*, 22 sqq., the invention of the lyre by Hermes precedes his theft of the cattle.

³ In the *Homeric Hymn to Hermes* (185 sqq.) it is to Onchestus in Boeotia, not to Pylus, that Apollo goes at first to inquire after the missing cattle.

⁴ Compare the *Homeric Hymn to Hermes*, 213 sq., where it is said that Apollo discovered Hermes to be the thief through observing a certain long-winged bird.

⁵ Compare the *Homeric Hymn to Hermes*, 511 sq., where, however, nothing is said about an attempt of Apollo to get the pipes from Hermes, or about an exchange of the pipes for

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ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ῥάβδον ἐδίδου ἦν ἐκέκτητο βουκολῶν. ὁ δὲ καὶ ταύτην λαβεῖν ἀντὶ τῆς σύριγγος ἤθελε καὶ τὴν μαντικὴν ἐπελθεῖν· καὶ δοὺς διδάσκεται τὴν διὰ τῶν ψήφων μαντικὴν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησι.

- 3 Ταῦτέτη δὲ ἐκ Διὸς <ἐγέννησε>¹ Λακεδαίμονα, ἀφ' οὗ καὶ Λακεδαίμων ἡ χώρα καλεῖται. Λακεδαίμονος δὲ καὶ Σπάρτης τῆς Εὐρώτα, ὅς ἦν ἀπὸ Λέλεγος αὐτόχθονος καὶ νύμφης νηίδος Κλεοχαρείας, Ἀμύκλας καὶ Εὐρυδίκης, ἣν ἔγημεν Ἀκρίσιος. Ἀμύκλα δὲ καὶ Διομήδης τῆς Λαπίθου Κυνόρτης καὶ Τάκινθος. τοῦτον εἶναι τοῦ Ἀπόλλωνος ἐρώμενον λέγουσιν, ὃν δίσκῳ βαλὼν ἄκων ἀπέκτεινε.

¹ ἐγέννησε conjecturally supplied by Hercher. A verb is certainly wanted. It may have been ἔτεκε.

the golden wand. However, there is a lacuna in the hymn after verse 526, and the missing passage may have contained the exchange in question and the request of Hermes for the gift of divination, both of which are mentioned by Apollodorus but omitted in the hymn as it stands at present. See Allen and Sikes on the *Homeric Hymn to Hermes*, 526 sq., in their edition of the *Homeric Hymns*, p. 190.

¹ For the gift of the golden wand, see *Homeric Hymn to Hermes*, 527 sqq.

² Compare the *Homeric Hymn to Hermes*, 552 sqq. The reference is to the divining pebbles called *thriai*, which were personified as three winged sisters who dwelt on Parnassus, and are said to have been the nurses of Apollo. See Zenobius, *Cent.* v. 75; Callimachus, *Hymn to Apollo*, 45, with the Scholiast; *Etymologicum Magnum*, p. 455. 45, s.v. θρία; Hesychius, s.v. θριαί; *Anecdota Graeca*, ed. Im. Bekker, i. 265. 11, s.v. θριάσιον πεδῖον. According to one account, the divining pebbles were an invention of Athena, which so disgusted Apollo that Zeus caused that mode of divination to fall into discredit, though it had been in high repute before;

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wishing to get the pipe also, Apollo offered to give him the golden wand which he owned while he herded cattle.¹ But Hermes wished both to get the wand for the pipe and to acquire the art of divination. So he gave the pipe and learned the art of divining by pebbles.² And Zeus appointed him herald to himself and to the infernal gods.

Taygete had by Zeus a son Lacedaemon, after whom the country of Lacedaemon is called.³ Lacedaemon and Sparta, daughter of Eurotas (who was a son of Lelex,⁴ a son of the soil, by a Naiad nymph Cleocharia), had a son Amyclas and a daughter Eurydice, whom Acrisius married. Amyclas and Diomedes, daughter of Lapithus, had sons, Cynortes and Hyacinth.⁵ They say that this Hyacinth was beloved of Apollo and killed by him involuntarily with the

and Apollo vented his spite at the practitioners of a rival art by saying that "There be many that cast pebbles, but few prophets." See Zenobius, *l.c.*; Stephanus Byzantius, *s.v. Ὀπλά*. This tradition may perhaps be accepted as evidence that in time the simple mode of divination by pebbles went out of fashion, being cast into the shade by the far more stately and imposing ritual of the frenzied prophetesses at Delphi, whose wild words were accepted as the very utterances of the deity. However, we are informed that in the temple at Delphi there were divining pebbles in a bowl on a tripod, and that when an inquirer applied to the oracle, the pebbles danced about in the bowl, while the inspired priestess prophesied. See Nonnus, in Westermann's *Mythographi Graeci*, Appendix Narrationum, No. 67, p. 334; Suidas, *s.v. Πυθία*. As to Greek divination by pebbles, see A. Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité*, i. 192, *sqq.*; and my note on Pausanias, vii. 25. 10 (vol. iv. pp. 172 *sqq.*).

³ Compare Pausanias, iii. 1. 2; Scholiast on Euripides, *Orestes*, 626.

⁴ According to Pausanias (iii. 1. 1), Eurotas was a son of Myles, who was a son of Lelex.

⁵ Compare Pausanias, iii. 1. 3.

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Κυνόρτου δὲ Περιήρης, δὲ γαμεί Γοργοφόνην
τὴν Περσέως, καθάπερ Στησίχορός φησι, καὶ
τίκτει Τυνδάρεων Ἰκάριον Ἀφαρέα Λευκίππου.
Ἀφαρέως μὲν οὖν καὶ Ἀρήνης τῆς Οἰβάλου¹
Λυγκεὺς τε καὶ Ἰδας καὶ Πείσος· κατὰ πολλοὺς
δὲ Ἰδας ἐκ Ποσειδῶνος λέγεται. Λυγκεὺς δὲ
ὄξυδερκία διήνεγκεν, ὡς καὶ τὰ ὑπὸ γῆν θεωρεῖν.
Λευκίππου δὲ θυγατέρες ἐγένοντο Ἰλάειρα καὶ
Φοίβη· ταύτας ἀρπάσαντες ἔγημαν Διόσκουροι.
πρὸς δὲ ταύταις Ἀρσινόην ἐγέννησε. ταύτῃ μύγ-
νυται Ἀπόλλων, ἡ δὲ Ἀσκληπιὸν γεννᾷ. τινὲς
δὲ Ἀσκληπιὸν οὐκ ἐξ Ἀρσινόης τῆς Λευκίππου
λέγουσιν, ἀλλ' ἐκ Κορωνίδος τῆς Φλεγύου ἐν

¹ Οἰβάλου Tzetzes, *Schol. on Lycophron*, 511, Aegius:
οἰβάδου A.

¹ See above, i. 3. 3; Nicander, *Ther.* 901 *sqq.*, with the Scholiast on v. 902; Pausanias, iii. 1. 3, iii. 19. 5; J. Tzetzes, *Chiliades*, i. 241 *sqq.*; Ovid, *Metamorph.* x. 161–219; Pliny, *Nat. Hist.* xxi. 66; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 37, 135 *sq.* (First Vatican Mythographer, 117; Second Vatican Mythographer, 181). The tomb of Hyacinth was shown at Amyclae under the great image of Apollo; a bronze door opened into the tomb, and sacrifices were there offered to him as a hero. See Pausanias, iii. 19. 3. Compare *Adonis*, *Attis*, *Osiris*, Third Edition, i. 313 *sqq.*

² See above, i. 9. 5, where Apollodorus represents Perieres as the son of Aeolus (compare i. 7. 3), though he adds that many people regarded him as the son of Cynortas. See below iii. 10. 4 note.

³ Compare Pindar, *Nem.* x. 62 (116) *sq.*; Pausanias, iv. 2. 7 (who seems to have misunderstood the foregoing passage of Pindar); Tzetzes, *Schol. on Lycophron*, 553; Hyginus, *Fab.* 14, p. 42, ed. Bunte.

⁴ See below, iii. 11. 2.

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cast of a quoit.¹ Cynortes had a son Perieres, who married Gorgophone, daughter of Perseus, as Stesichorus says, and she bore Tyndareus, Icarius, Aphareus, and Leucippus.² Aphareus and Arene, daughter of Oebalus, had sons Lynceus and Idas and Pisu; but according to many, Idas is said to have been gotten by Poseidon. Lynceus excelled in sharpness of sight, so that he could even see things underground.³ Leucippus had daughters, Hilaira and Phoebe: these the Dioscuri carried off and married.⁴ Besides them Leucippus begat Arsinoe: with her Apollo had intercourse, and she bore Aesculapius. But some affirm that Aesculapius was not a son of Arsinoe, daughter of Leucippus, but that he was a son of Coronis, daughter of Phlegyas in Thessaly.⁵

⁵ The ancients were divided with regard to the mother of Aesculapius, some maintaining that she was a Messenian woman Arsinoe, daughter of Leucippus, others that she was a Thessalian woman Coronis, daughter of Phlegyas. See the Scholiast on Pindar, *Pyth.* iii. 8 (14), who quotes authorities on both sides: amongst the champions of Arsinoe were Asclepiades and an Argive writer named Socrates. The claims of the Messenian Arsinoe were naturally supported by patriotic Messenians, who looked on the god and his sons as in a sense their fellow countrymen. See Pausanias, ii. 26. 3-7, iv. 3. 2, iv. 31. 12. Apollodorus apparently accepted the Messenian view. But on the other side a long array of authorities declared in favour of Coronis, and her claim to be the mother of the god had the powerful support of the priesthood of Aesculapius at Epidaurus, one of the principal seats of the worship of the healing god. See the *Homeric Hymn to Aesculapius*, xvi. 1 sqq.; Pindar, *Pyth.* iii. 8 (14) sqq.; Apollonius Rhodius, *Argonaut.* iv. 616 sq.; Diodorus Siculus, iv. 71. 1, v. 74. 6; Pausanias, ii. 26. 3-7; Hyginus, *Fab.* 202; *id.* *Astronom.* ii. 40; Servius, on Virgil, *Aen.* vi. 617; Lactantius Placidus, on Statius, *Theb.* iii. 506; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 17 and 37 (First Vatican Mythographer, 46 and 115). Pausanias,

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Θεσσαλία· καὶ φασιν ἐρασθῆναι ταύτης Ἀπόλ-
λωνα καὶ εὐθέως συνελθεῖν· τὴν δὲ¹ παρὰ τὴν
τοῦ πατρὸς γνώμην [ἐλομένην]² Ἰσχυὶ τῷ Καί-
νέως ἀδελφῷ συνοικεῖν. Ἀπόλλων δὲ τὸν μὲν
ἀπαγγεῖλαντα κόρακα καταρᾶται, δν³ τέως λευ-
κὸν ὄντα ἐποίησε μέλανα, αὐτὴν δὲ ἀπέκτεινε.
καιομένης δὲ αὐτῆς⁴ ἀρπάσας τὸ βρέφος ἐκ τῆς
πυρᾶς πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκε, παρ’

¹ τὴν δὲ Aegius, Heyne, Müller, Hercher, Wagner: τοῦ
δὲ A, Westermann, Bekker.

² ἐλομένην Heyne, Müller, Wagner: ἐλομένου A, Bekker:
ἐλωμένου R^a: ἐρωμένου Sevinus, Westermann. Hercher
omits the word, perhaps rightly.

³ δν Faber. The MSS. read δs or ὡs.

⁴ αὐτῆς A, Heyne, Westermann, Müller, Bekker, Her-
cher; ταύτης RR^a, Wagner.

who expressly rejects the claim of Arsinoe, quotes in favour of Coronis a Delphic oracle, which he regards as decisive: for who should know the true mother of Aesculapius better than his own father Apollo? The testimony of the deity for once was quite unambiguous. It ran thus:—

“O born to be the world’s great joy, Aesculapius,
Offspring of love, whom Phlegyas’ daughter, fair Coronis,
bore to me
In rugged Epidaurus.”

See Pausanias, ii. 26. 7. In modern times the stones of Epi-
daurus, if we may say so, have risen up to testify to the truth
of this oracle. For in the course of the modern excavations
at the great Epidaurian sanctuary of Aesculapius there was
discovered a limestone tablet inscribed with a hymn in honour
of Apollo and Aesculapius, in which the family tree of the
junior god is set out with the utmost precision, and it entirely
confirms the Delphic oracle. The author of the hymn was a
certain native of Epidaurus, by name Isyllus, a man of such
scrupulous accuracy that before publishing his hymn he took
the precaution of submitting it to the fount of knowledge at
Delphi with an inquiry whether the god would sanction its

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And they say that Apollo loved her and at once consorted with her, but that she, against her father's judgment, preferred and cohabited with Ischys, brother of Caeneus. Apollo cursed the raven that brought the tidings and made him black instead of white, as he had been before; but he killed Coronis. As she was burning, he snatched the babe from the pyre and brought it to Chiron, the centaur,¹ by

publication. The deity granted his permission in very cordial terms; hence we may look on the hymn as an authentic document bearing the *imprimatur* of the Delphic Apollo himself. In it the pedigree of Aesculapius is traced as follows: Father Zeus bestowed the hand of the Muse Erato on Malus in holy matrimony (*θελοῖσι γάμοις*). The pair had a daughter Cleopheia, who married Phlegyas, a native of Epidaurus; and Phlegyas had by her a daughter Aegla, otherwise known as Coronis, whom Phoebus of the golden bow beheld in the house of her grandfather Malus, and falling in-love he got by her a child, Aesculapius. See *Ἐφημερίς ἀρχαιολογική*, iii. (1885) coll. 65 *sqq.*; H. Collitz and F. Bechtel, *Sammlung der griechischen Dialekt-Inschriften*, iii. 1, pp. 162 *sqq.*, No. 3342.

¹ The story how Coronis played her divine lover false and was killed by him, and how the god rescued his child from the burning pyre and carried him to Chiron, is told by Pindar, *Pyth.* iii. 8 (14) *sqq.* Compare the Scholia on this passage of Pindar, especially on v. 27 (48); Pausanias, ii. 26. 6 (according to whom it was Hermes, not Apollo, who snatched the child from the burning pyre); Hyginus, *Fab.* 202; *id.* *Astronom.* ii. 40; Lactantius Placidus, on Statius, *Theb.* iii. 506; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 17, 37, and 118 (First Vatican Mythographer, 46 and 115; Second Vatican Mythographer, 128). All these writers, except Pindar and Pausanias, relate the story of the tell-tale raven and his punishment. The story is also told by Ovid (*Metamorph.* ii. 534 *sqq.*) and Antoninus Liberalis (*Transform.* 20), but neither of them mentions Aesculapius. It was narrated by Pherecydes, who may have been the source from which the other writers drew their information. See Scholiast on Pindar, *Pyth.* iii. 34 (59). The name of the

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ᾧ¹ καὶ τὴν ἱατρικὴν καὶ τὴν κυνηγετικὴν τρεφο-
μενος ἐδιδάχθη. καὶ γενόμενος χειρουργικὸς καὶ
τὴν τέχνην ἀσκήσας ἐπὶ πολὺ οὐ μόνον ἐκώλυε
τινας ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθα-
νόντας· παρὰ γὰρ Ἀθηναῖς λαβὼν τὸ ἐκ τῶν
φλεβῶν τῆς Γοργόνης ῥυέν αἷμα, τῷ μὲν ἐκ τῶν
ἀριστερῶν ῥυέντι πρὸς φθορὰν ἀνθρώπων ἐχρήτο,
τῷ δὲ ἐκ τῶν δεξιῶν πρὸς σωτηρίαν, καὶ διὰ
τούτου² τοὺς τεθνηκότας ἀνήγειρεν. [εὗρον³ δέ
τινας λεγομένους ἀναστῆναι ὑπ' αὐτοῦ, Καπανέα
καὶ Λυκοῦργον, ὡς Στησίχορος φησιν <ἐν> Ἐρι-
φύλῃ, Ἰππόλυτον, ὡς ὁ τὰ Ναυπακτικὰ συγ-

¹ ᾧ A : οἱ Hercher, Wagner.

² διὰ τούτου A, Heyne, Westermann, Müller, Bekker, Hercher: διὰ τοῦτο ES, Wagner (but wrongly, since διὰ with the accusative is never used to express the instrument).

³ As Heyne pointed out, the following list of persons raised from the dead by Aesculapius is probably a marginal gloss which has crept into the text. Nowhere else does Apollodorus speak of himself in the first person or indeed make any reference to himself.

human lover of Coronis is given as Ischys, son of Elatus, by Pindar and Pausanias in agreement with Apollodorus. But Antoninus Liberalis calls him Alcyoneus; Lactantius Placidus and the Second Vatican Mythographer call him Lycus; and the First Vatican Mythographer describes him (*Fab.* 115) simply as the son of Elatus. As to the connexion of Coronis with the raven or the crow in Greek legendary lore, see my note on Pausanias, ii. 17. 11 (vol. iii. pp. 72 sq.). Compare D'Arcy Wentworth Thompson, *Glossary of Greek Birds*, p. 93.

¹ Compare Zenobius, *Cent.* i. 18, who probably copied Apollodorus. According to Euripides (*Ion*, 999 sqq.), Pallas gave Erichthonius two drops of the Gorgon's blood, one of them a deadly poison, the other a powerful medicine for the healing of diseases.

² For other lists of dead men whom Aesculapius is said to have restored to life, see Sextus Empiricus, p. 658, ed.

whom he was brought up and taught the arts of healing and hunting. And having become a surgeon, and carried the art to a great pitch, he not only prevented some from dying, but even raised up the dead; for he had received from Athena the blood that flowed from the veins of the Gorgon, and while he used the blood that flowed from the veins on the left side for the bane of mankind, he used the blood that flowed from the right side for salvation, and by that means he raised the dead.¹ I found some who are reported to have been raised by him,² to wit, Capaneus and Lycurgus,³ as Stesichorus says in the *Eriphyle*; Hippolytus,⁴ as the author of the *Nau-*

Bekker; Scholiast on Pindar, *Pyth.* iii. 54 (96); Scholiast on Euripides, *Alcestis*, 1. These two Scholiasts mention that according to Pherecydes the people who died at Delphi were raised from the dead by Aesculapius. To the list of dead men whom Aesculapius restored to life, Propertius adds Androgeus, son of Minos (ii. 1. 61 *sq.*).

² The resurrection of these two men by the power of Aesculapius is mentioned also, on the authority of Stesichorus, by the Scholiast on Euripides, *Alcestis*, 1, and the Scholiast on Pindar, *Pyth.* iii. 54 (96). Otherwise the event is apparently not noticed by ancient writers, and of the many legendary persons who bore the name of Lycurgus we do not know which is referred to. Heyne conjectured that the incident took place in the war of the Epigoni against Thebes, when Capaneus, one of the original Seven against Thebes, and Lycurgus, son of Pronax (as to whom see i. 9. 13) may have been restored to life by Aesculapius. This conjecture is confirmed by a passage of Sextus Empiricus (p. 658 ed. Bekker), where we read: "Stesichorus in his *Eriphyle* says that he (Aesculapius) raised up some of those who fell at Thebes."

⁴ As to the restoration of Hippolytus to life by Aesculapius see Pindar, *Pyth.* iii. 54 (96) *sqq.*, with the Scholiast; Sextus Empiricus, p. 658, ed. Bekker (who quotes as his authority Staphylus in his book on the Arcadians); Scholiast on Euripides, *Alcestis*, 1 (who quotes Apollodorus as his authority);

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γράφας λέγει, Τυνδάρεων, ὥς φησι Πανύασις,¹
 'Τμέναιον, ὥς οἱ Ὀρφικοὶ λέγουσι, Γλαῦκον τὸν
 4 Μίνωος, ὥς Μελησαγόρας λέγει.] Ζεὺς δὲ φοβη-
 θεὶς μὴ λαβόντες ἄνθρωποι θεραπείαν παρ' αὐτοῦ²
 βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν. καὶ διὰ
 τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας τοὺς
 τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ
 ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον, δεηθείσης

¹ Πανύασις S, Heyne, Westermann, Müller, Bekker:
 Πανύασσις RR^a C, Wagner. ² αὐτοῦ ES: αὐτῶν A.

Eratothenes, *Cataster.* 6; Hyginus, *Fab.* 49; *id.* *Astro-
 nom.* ii. 14; Lactantius Placidus, on Statius, *Theb.* iv. 434,
 vi. 353 (375). After his resurrection Hippolytus is said to
 have gone to dwell at Aricia, on the Alban Hills, near Rome,
 where he reigned as a king and dedicated a precinct to Diana.
 See Pausanias, ii. 27. 4; Virgil, *Aen.* vii. 761 *sqq.*, with the
 commentary of Servius; Ovid, *Fasti*, iii. 263 *sqq.*, vi. 735 *sqq.*;
id. *Metamorph.* xv. 297 *sqq.*; Scholiast on Persius, *Sat.*
 vi. 56, pp. 347 *sq.*, ed. O. Jahn; Lactantius, *Divin. Inst.*
 i. 17; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode,
 vol. i. p. 118 (Second Vatican Mythographer, 128). The
 silence of Apollodorus as to this well-known Italian legend,
 which was told to account for the famous priesthood of Diana
 at Aricia, like his complete silence as to Rome, which he
 never mentions, tends to show that Apollodorus either
 deliberately ignored the Roman empire or wrote at a time
 when there was but little intercourse between Greece and
 that part of Italy which was under Roman rule.

¹ For the raising of Tyndareus from the dead by Aescu-
 lapius see also Sextus Empiricus, p. 658, ed. Bekker;
 Scholiast on Euripides, *Alcestis*, 1 (both these writers cite
 Panyasis as their authority); Lucian, *De saltatione*, 45;
 Zenobius, *Cent.* i. 47; Pliny, *Nat. Hist.* xxix. 3.

² See above, iii. 3. 1.

³ This account of the death of Aesculapius, the revenge of
 Apollo, and his servitude with Admetus is copied almost
 verbally by Zenobius, *Cent.* i. 18, but as usual without
 acknowledgment. Compare Pherecydes, quoted by the

pactica reports; Tyndareus, as Panyasis says;¹ Hy-menaeus, as the Orphics report; and Glaucus, son of Minos,² as Melesagoras relates. But Zeus, fearing that men might acquire the healing art from him and so come to the rescue of each other, smote him with a thunderbolt.³ Angry on that account, Apollo slew the Cyclopes who had fashioned the thunderbolt for Zeus.⁴ But Zeus would have hurled him to Tartarus;

Scholiast on Euripides, *Alcestis*, 1; Pindar, *Pyth.* iii. 54 (96) *sqq.*; Euripides, *Alcestis*, 1 *sqq.*, 123 *sqq.*; Diodorus Siculus, iv. 71. 1-3; Hyginus, *Fab.* 49; Servius, on Virgil, *Aen.* vii. 761; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 17 (First Vatican Mythographer, 46). According to Diodorus Siculus (*l.c.*) Aesculapius as a physician was so successful in his practice that the death-rate was perceptibly lowered, and Hades accused the doctor to Zeus of poaching on his preserves. The accusation angered Zeus, and he killed Aesculapius with a thunderbolt. According to Pherecydes, with whom Apollodorus agrees, the period of Apollo's servitude with Admetus was one year; according to Servius and the First Vatican Mythographer it was nine years. This suggests that the period may have been what was called a "great" or "eternal" year, which included eight ordinary years. See above, iii. 4. 2, with the note on ii. 5. 11. According to one account the motive for Apollo's servitude was his love for Admetus. See Callimachus, *Hymn to Apollo*, 45 *sqq.*; Scholiast on Euripides, *Alcestis*, 1, quoting Rhianus as his authority. Apollo is said to have served Branchus as well as Admetus (Philostratus, *Epist.* 57), and we have seen that he served Laomedon. See above, ii. 5. 9 note.

⁴ According to Pherecydes, quoted by the Scholiast on Euripides, *Alcestis*, 1, it was not the Cyclopes but their sons whom Apollo slew. The passage of Pherecydes, as quoted by the Scholiast, runs as follows: "To him" (that is, to Admetus) "came Apollo, to serve him as a thrall for a year, at the command of Zeus, because Apollo had slain the sons of Brontes, of Steropes, and of Arges. He slew them out of spite at Zeus, because Zeus slew his son Aesculapius with a thunderbolt at Pytho; for by his remedies Aesculapius raised the dead."

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δὲ Λητοῦς ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. ὁ δὲ παραγενόμενος εἰς Φερὰς πρὸς Ἀδμήτῳ τὸν Φέρητος τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλείας βόας πάσας διδυμοτόκους ἐποίησεν.

Εἰσὶ δὲ οἱ λέγοντες Ἀφαρέα μὲν καὶ Λεύκιππον ἐκ Περιήρους γενέσθαι τοῦ Αἰόλου, Κυνόρτου δὲ Περιήρην, τοῦ δὲ Οἰβαλον, Οἰβάλου δὲ καὶ νηίδος νύμφης Βατείας Τυνδάρεων Ἰπποκόωντα Ἰκάριον.

- 5 Ἰπποκόωντος μὲν οὖν ἐγένοντο παῖδες Δορυκλεὺς¹ Σκαῖος Ἐναροφόρος Εὐτείχης Βουκόλος

¹ Δορυκλεὺς. Heyne conjectured Δορκεὺς (comparing Pausanias, iii. 15. 1 sq.), which is accepted by Bekker and Hercher.

¹ See Appendix, "Apollo and the Kine of Admetus."

² As to these genealogies see above, i. 7. 3, i. 9. 5, ii. 4. 5, iii. 10. 3; Pausanias, ii. 21. 7, iii. 1. 3 sq., iv. 2. 2 and 4; Tzetzes, *Schol. on Lycophron*, 284, 511. Pausanias consistently represents Perieres as the son of Aeolus, and this tradition had the support of Hesiod (quoted by Tzetzes, *Schol. on Lycophron*, 284). On the other hand Tzetzes represents Perieres as the son of Cynortes (*Schol. on Lycophron*, 511). Apollodorus here and elsewhere (i. 9. 5) mentions both traditions without deciding between them. In two passages (i. 7. 3, i. 9. 5) he asserts or implies that the father of Perieres was Aeolus; in another passage (iii. 10. 3) he asserts that the father of Perieres was Cynortes. In the present passage he seems to say that according to one tradition there were two men of the name of Perieres: one of them was the son of Aeolus and father of Aphareus and Leucippus; the other was the son of Cynortes and father of Oebalus, who married the nymph Batia and became by her the father of Tyndareus, Hippocoön, and Icarus. Pausanias says that Gorgophone, daughter of Perseus, first married Perieres and had by him two sons, Aphareus and Leucippus, and that after his death she married Oebalus, son of Cynortes (Cynortes), and had by him a son Tyndareus. See Pausanias, ii. 21. 7, iii. 1. 4, iv. 2. 4. Apollodorus, on the other hand, represents Perieres as the father not only of Aphareus and Leucippus, but also

however, at the intercession of Latona he ordered him to serve as a thrall to a man for a year. So he went to Admetus, son of Pheres, at Pherae, and served him as a herdsman, and caused all the cows to drop twins.¹

But some say that Aphareus and Leucippus were sons of Perieres, the son of Aeolus, and that Cynortes begat Perieres, and that Perieres begat Oebalus, and that Oebalus begat Tyndareus, Hippocoon, and Icarius by a Naiad nymph Batia.²

Now Hippocoon had sons, to wit: Dorycleus, Scaeus, Enarophorus, Eutiches, Bucolus, Lycæthus,

of Tyndareus and Icarius by Gorgophone, daughter of Perseus. See above, i. 9. 5, iii. 10. 3. Tzetzes (*Schol. on Lycophron*, 511) agrees with him as to the sons, but makes Perieres the son of Cynortes instead the son of Aeolus. Thus there were two traditions as to the father of Tyndareus; according to one, his father was Perieres, according to the other, he was Oebalus. But the two traditions were agreed as to the mother of Tyndareus, whom they represented as Gorgophone, daughter of Perseus. According to another account, which may have been intended to reconcile the discrepant traditions as to the father of Tyndareus, Oebalus was the son of Perieres and the father of Tyndareus, Icarius, Arene, and the bastard Hippocoon, whom he had by Nicostrate. See Scholiast on Euripides, *Orestes*, 457; Scholiast on Homer, *Il.* ii. 581. This account is mentioned, but apparently not accepted, by Apollodorus in the present passage, though he says nothing about the daughter Arene and the bastardy of Hippocoon. If we accept this last version of the genealogy, Tyndareus was descended both from Oebalus and Perieres, being the son of Oebalus and the grandson of Perieres. In a recently discovered fragment of the *Catalogues* of Hesiod, that poet calls Tyndareus an Oebalid, implying that his father was Oebalus. See *Griechische Dichterfragmente*, i., *Epische und elegische Fragmente*, bearbeitet von W. Schubart und U. von Wilamowitz-Moellendorf (Berlin, 1907), p. 30, line 38 (*Berliner Klassikertexte*, v. 1); Hesiod, ed. H. G. Evelyn-White, p. 194, Frag. 68, line 38 (*The Loeb Classical Library*).

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Λύκαιθος Τέβρος¹ Ἰππόθοος Εὐρυτος Ἰπποκο-
 ρυστῆς Ἀλκίονους Ἀλκων. τούτους Ἰπποκόων
 ἔχων παῖδας Ἰκάριον² καὶ Τυνδάρεωv ἐξέβαλε
 Λακεδαιμόνος. οἱ δὲ φεύγουσι πρὸς Θεστίον, καὶ
 συμμαχοῦσιν αὐτῷ πρὸς τοὺς ὁμόρους πόλεμον
 ἔχοντι· καὶ γαμεί Τυνδάρεως Θεστίου θυγατέρα
 Λήδαν. αὐθις δέ, ὅτε Ἡρακλῆς Ἰπποκόωντα καὶ
 τοὺς τούτου παῖδας ἀπέκτεινε, κατέρχονται, καὶ
 παραλαμβάνει Τυνδάρεως τὴν βασιλείαν.
 6 Ἰκαρίου μὲν οὖν καὶ Περιβοίας νύμφης νηίδος
 Θόας Δαμάσιππος Ἰμεύσιμος Ἀλήτης Περίλεως,
 καὶ θυγάτηρ Πηνελόπη, ἣν ἔγημεν Ὀδυσσεύς·
 Τυνδάρεω δὲ καὶ Λήδας Τιμάνδρα, ἣν ἔχεμος
 ἔγημε, καὶ Κλυταιμνήστρα, ἣν ἔγημεν Ἀγα-
 μέμνων, ἔτι τε Φυλονόη, ἣν ἄρτεμις ἀθάνατον
 7 ἔποίησε. Διὸς δὲ Λήδα συνελθόντος ὁμοιωθέντος
 κύκνῳ, καὶ κατὰ τὴν αὐτὴν νύκτα Τυνδάρεωv,³
 Διὸς μὲν ἐγεννήθη Πολυδεύκης καὶ Ἑλένη, Τυνδά-
 ρεω δὲ Κάστωρ <καὶ Κλυταιμνήστρα>.⁴ λέγουσι

¹ Σεβρός Pausanias, iii. 15. 1 sq.

² Ἰκαρί R (R^a): ἰκαρίωνα A, Heyne, Westermann, Müller, Bekker, Hercher. For the form Ἰκάριος compare i. 9. 5.

³ Τυνδάρεω RR^a: τυνδάρεως A.

⁴ καὶ Κλυταιμνήστρα inserted conjecturally by Gale, Bekker, Hercher, and Wagner, approved by Heyne.

¹ As to the banishment of Tyndareus and his restoration by Hercules, see Diodorus Siculus, iv. 33. 5; Pausanias, ii. 18. 7, iii. 1. 4 sq., iii. 21. 4; Scholiast on Euripides, *Orestes*, 457; Scholiast on Homer, *Il.* ii. 581. According to the Scholiasts on Euripides and Homer (*U. cc.*), Icarus joined Hippocoön in driving his brother Tyndareus out of Sparta.

² See above, ii. 7. 3.

³ According to the Scholiast on Homer (*Od.* xv. 16), the wife of Icarus was Dorodoche, daughter of Ortilochus; but

Tebrus, Hippothous, Eurytus, Hippocorystes, Alcinus, and Alcon. With the help of these sons Hippocoon expelled Icarius and Tyndareus from Lacedaemon.¹ They fled to Thestius and allied themselves with him in the war which he waged with his neighbours; and Tyndareus married Leda, daughter of Thestius. But afterwards, when Hercules slew Hippocoon and his sons,² they returned, and Tyndareus succeeded to the kingdom.

Icarius and Periboea, a Naiad nymph,³ had five sons, Thoas, Damasippus, Imeusimus, Aletes, Perileos,⁴ and a daughter Penelope, whom Ulysses married.⁵ Tyndareus and Leda had daughters, to wit, Timandra, whom Echemus married,⁶ and Clytaemnestra, whom Agamemnon married; also another daughter Phylonoe, whom Artemis made immortal. But Zeus in the form of a swan consorted with Leda, and on the same night Tyndareus cohabited with her; and she bore Pollux and Helen to Zeus, and Castor and Clytaemnestra to Tyndareus.⁷ But some say that Helen

he adds that according to Pherecydes she was Asterodia, daughter of Eurypylus.

¹ Perileos (Perilaus), son of Icarius, is said to have accused the matricide Orestes at the court of the Areopagus. See Pausanias, viii. 34. 4.

² Compare Pausanias, iii. 12. 1, iii. 20. 10 *sq.* According to the former of these passages, Ulysses won her hand in a foot-race. As to races for brides, see iii. 9. 2, *Epitome* ii. 5, and note on i. 7. 8. ³ Compare Pausanias, viii. 5. 1.

⁴ Compare Euripides, *Helen*, 16 *sqq.*; Lucian, *Dial. deorum*, xx. 14; *id.* *Charidemus*, 7; Scholiast on Homer, *Od.* xi. 298; Hyginus, *Fab.* 77; *id.* *Astronom.* ii. 8; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 27, 64, 119 *sq.*, 163 (First Vatican Mythographer, 78 and 204; Second Vatican Mythographer, 132; Third Vatican Mythographer, 3. 6). As the fruit of her intercourse with the swan, Leda is said to have laid an egg, which in the time of Pau-

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δὲ ἔνιοι Νεμέσεως Ἑλένην εἶναι καὶ Διός. ταύτην γὰρ τὴν Διὸς φεύγουσαν συνουσίαν εἰς χῆνα τὴν μορφὴν μεταβαλεῖν, ὁμοιωθέντα δὲ καὶ Δία κύκνῳ συνελθεῖν· τὴν δὲ ὥον ἐκ τῆς συνουσίας ἀποτεκεῖν, τοῦτο δὲ ἐν τοῖς ἄλσεσιν¹ εὐρόντα τινὰ ποιμένα Λήδα κομίσαντα δοῦναι, τὴν δὲ καταθεμένην εἰς λάρνακα φυλάσσειν, καὶ χρόνῳ καθήκοντι γεννηθεῖσαν Ἑλένην ὥς ἐξ αὐτῆς θυγατέρα τρέφειν. γενομένην δὲ αὐτὴν κάλλει διαπρεπῇ Θησεὺς ἀρπάσας εἰς Ἀφίδνας² ἐκόμισε. Πολυδεύκης δὲ καὶ Καστώρ³ ἐπιστρατεύσαντες, ἐν Ἄιδου Θησεὺς ὄντος, αἴρουσι τὴν πόλιν καὶ τὴν Ἑλένην λαμβάνουσι, καὶ τὴν Θησεὺς μητέρα Αἴθραν

¹ ἄλσεσιν A: ἄλσεσιν S: ἔλσειν L. Preller (*Griechische Mythologie*³, ii. 110, note 5), Hercher (compare Tzetzes, *Schol. on Lycophron*, 88, ἐν τῷ ἔλει).

² Ἀφίδνας SR (first hand): ἀθήνας R (second hand), A.

³ Καστώρ. Here SR add εἰς Ἀφίδνας or εἰς Ἀθήνας, as above. The words are omitted by Bekker, Hercher, and Wagner.

sanias was still to be seen hanging by ribbons from the roof of the temple of Hilaira and Phoebe at Sparta. See Pausanias, iii. 16. 1. According to one account (First Vatican Mythographer, 78), Castor, Pollux, and Helen all emerged from a single egg; according to another account (First Vatican Mythographer, 204), Leda laid two eggs, one of which produced Castor and Pollux, and the other Clytaemnestra and Helen. In heaven the twins Castor and Pollux had each, if we may believe Lucian, half an egg on or above his head in token of the way in which he had been hatched. See Lucian, *Dialog. deorum*, xxvi. 1. For the distinction between Pollux and Castor, the former being regarded as the son of Zeus and the latter as the son of Tyndareus, see Pindar. *Nem.* x. 79 (149) *sq.* According to Hesiod, both Pollux and were sons of Zeus. See Scholiast on Pindar, *Nem.* 50).

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was a daughter of Nemesis and Zeus; for that she, flying from the arms of Zeus, changed herself into a goose, but Zeus in his turn took the likeness of a swan and so enjoyed her; and as the fruit of their loves she laid an egg, and a certain shepherd found it in the groves and brought and gave it to Leda; and she put it in a chest and kept it; and when Helen was hatched in due time, Leda brought her up as her own daughter.¹ And when she grew into a lovely woman, Theseus carried her off and brought her to Aphidnae.² But when Theseus was in Hades, Pollux and Castor marched against Aphidnae, took the city, got possession of Helen, and led Aethra, the

¹ With this variant story of the birth of Helen compare Tzetzes, *Schol. on Lycophron*, 88 (who may have followed Apollodorus); Eratosthenes, *Cataster.* 25; Pausanias, i. 33. 7 *sq.*; Scholiast on Callimachus, *Hymn to Artemis*, 232; Hyginus, *Astronom.* ii. 8. According to Eratosthenes and the Scholiast on Callimachus (*Il. cc.*), the meeting between Zeus and Nemesis, in the shape respectively of a swan and a goose, took place at Rhamnus in Attica, where Nemesis had a famous sanctuary, the marble ruins of which may still be seen in a beautiful situation beside the sea. The statue of the goddess at Rhamnus was wrought by the hand of Phidias, and on the base he represented Leda bringing the youthful Helen to her mother Nemesis. In modern times some of these marble reliefs have been found on the spot, but they are too fragmentary to admit of being identified. See Pausanias, i. 33. 2-8, with my commentary, vol. ii. pp. 455 *sqq.*

² As to the captivity of Helen at Aphidnae, and her rescue by her brothers Castor and Pollux, see Apollodorus, *Epitome*, i. 23; Herodotus, ix. 73; Strabo, ix. 1. 17, p. 396; Diodorus Siculus, iv. 63. 2-5; Plutarch, *Theseus*, 31 *sq.*; Pausanias, i. 17. 5, i. 41. 3, ii. 22. 6, iii. 18. 4 *sq.*, compare v. 19. 3; Tzetzes, *Schol. on Lycophron*, 503; Hyginus, *Fab.* 79. The story was told by the historian Hellanicus (Scholiast on Homer, *Il.* iii. 144), and in part by the poet Alcman (Scholiast on Homer, *Il.* iii. 242).

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8 ἄγουσιν αἰχμάλωτον. παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες Ἑλλάδος. ἦσαν δὲ οἱ μνηστευόμενοι οἷδε· Ὀδυσσεὺς Λαέρτου, Διομήδης Τυδέως, Ἀντίλοχος Νέστορος, Ἀγαπήνωρ Ἀγκαίου, Σθένελος Καπανέως, Ἀμφίμαχος¹ Κτεάτου, Θάλπιος Εὐρύτου, Μέγης Φυλέως, Ἀμφίλοχος Ἀμφιαράου, Μενεσθεὺς Πετεώ, Σχεδῖος <καί> Ἐπίστροφος <Ἰφίτου>,² Πολύξενος Ἀγασθένους, Πηνέλεως <Ἰππαλκίμου>, Λήϊτος <Ἀλέκτορος>,³ Αἴας Ὀϊλέως, Ἀσκάλαφος καὶ Ἰάλμενος Ἀρεος, Ἐλεφήνωρ Χαλκώδοντος, Εὐμηλος Ἀδμήτου, Πολυποίτης Πειρίθου, Λεοντεὺς Κορώνου, Ποδαλείριος καὶ Μαχάων Ἀσκληπιοῦ, Φιλοκτήτης Ποίαντος, Εὐρύπυλος Εὐαίμονος, Πρωτεσίλαος Ἰφίκλου, Μενέλαος Ἀτρέως, Αἴας καὶ Τεῦκρος Τελαμῶνος,

¹ Ἀμφίμαχος Heyne: ἀμφίλοχος SA. The name Ἀμφίλοχος occurs below.

² Σχεδῖος <καί> Ἐπίστροφος <Ἰφίτου> Palmer, Bekker, Hercher, Wagner: Σχεδῖος Ἐπιστρόφου A.

³ Πηνέλεως <Ἰππαλκίμου καί> Λήϊτος <Ἀλεκτρυνός> Heyne: Πηνέλεως <Ἰππαλκίμου>, Λήϊτος <Ἀλέκτορος> Bekker.

¹ For another list of the suitors of Helen, see Hyginus, *Fab.* 81. Hesiod in his *Catalogues* gave a list of the suitors of Helen, and of this list considerable fragments have been discovered in recent years. They include the names of Menelaus, the two sons of Amphiaras (Alcmaeon and Amphilocho), Ulysses, Podarces, son of Iphiclus, Protesilaus, son of Actor, <Menestheus>, son of Peteos, Ajax of Salamis, Elephenor, son of Chalcodon, and Idomeneus, son of Minos. Thus the list only partially agrees with that of Apollodorus, for it comprises the names of Podarces and Idomeneus, which are omitted by Apollodorus, who also mentions only son of Amphiaras, namely Amphilocho. Hyginus

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S ριον τίθεται,¹ καὶ καταβαίνουσιν εἰς ἄμλλαι
 ES Αἴας καὶ Ὀδυσσεύς. | καὶ κρινάντων τῶν Τρώων,
 ὡς δέ τινες τῶν συμμάχων, | Ὀδυσσεὺς προκρί-
 νεται.² Αἴας δὲ ὑπὸ λύπης ταραχθεὶς ἐπιβου-
 λεύεται νύκτωρ τῷ στρατεύματι, καὶ αὐτῷ μανίαν
 ἐμβαλοῦσα Ἀθηνᾶ εἰς τὰ βοσκήματα ἐκτρέπει
 7 ξιφήρη· ὁ δὲ ἐκμανεὶς σὺν τοῖς νέμουσι τὰ βοσκή-
 ματα ὡς Ἀχαιοὺς φονεύει. ὕστερον δὲ σωφρονήσας
 κτείνει καὶ ἑαυτόν.³ Ἀγαμέμνων δὲ κωλύει τὸ
 σῶμα αὐτοῦ καῆναι, καὶ μόνος οὗτος τῶν ἐν Ἰλίῳ
 ἀποθανόντων ἐν σορῷ κεῖται· ὁ δὲ τάφος ἐστὶν
 ἐν Ῥοιτείῳ.

¹ ἢ δὲ πανοπλία αὐτοῦ τῷ ἀρίστῳ νικητήριον τίθεται E: τὴν δὲ Ἀχιλλεὺς πανοπλίαν τίθεισι (sic) τῷ ἀρίστῳ νικητήριον S.

² Ὀδυσσεὺς προκρίνεται . . . ὡς Ἀχαιοὺς φονεύει S: προκριθέντος δὲ Ὀδυσσεὺς Αἴας ὑπὸ λύπης ταραττεται καὶ νύκτωρ ἐπιβουλεύεται τῷ στρατεύματι· καὶ ὑπὸ Ἀθηνᾶς μανείας εἰς τὰ βοσκήματα ξιφήρης ἐκτρέπεται καὶ ταῦτα κτείνει σὺν τοῖς νέμουσιν ὡς Ἀχαιοὺς E.

³ ὕστερον δὲ σωφρονήσας κτείνει καὶ ἑαυτόν E: καὶ σωφρονήσας ὕστερον ἑαυτὸν κτείνει S.

¹ These events were narrated in the *Little Iliad* of Lesches. See Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 36; compare Aristotle, *Poetics*, 23, p. 1459 b 4 sq. The contest between Ajax and Ulysses for the arms of Achilles was also related in the *Aethiopis* of Arctinus. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 34. It was known to Homer (*Od.* xi. 542 sqq.), who tells us that the Trojans and Pallas Athena acted as judges and awarded the arms to Ulysses. A Scholiast on this passage of Homer (v. 547) informs us that Agamemnon, unwilling to undertake the invidious duty of deciding between the two competitors, referred the dispute to the decision of the Trojan prisoners, inquiring of them which of the two heroes had done most harm to the Trojans. The prisoners decided that Ulysses was the man, and the arms were therefore awarded to him. According to another account, which was adopted by the author of the

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as a prize to the bravest, and Ajax and Ulysses came forward as competitors. The judges were the Trojans or, according to some, the allies, and Ulysses was preferred. Disordered by chagrin, Ajax planned a nocturnal attack on the army. And Athena drove him mad, and turned him, sword in hand, among the cattle, and in his frenzy he slaughtered the cattle with the herdsmen, taking them for the Achaeans. But afterwards he came to his senses and slew also himself.¹ And Agamemnon forbade his body to be burnt; and he alone of all who fell at Ilium is buried in a coffin.² His grave is at Rhoeteum.

Little Iliad, the Greeks on the advice of Nestor sent spies to the walls of Troy to overhear the Trojans discussing the respective merits of the two champions. They heard two girls debating the question, and thinking that she who gave the preference to Ulysses reasoned the better, they decided accordingly. See Scholiast on Aristophanes, *Knights*, 1056. According to Pindar (*Nem.* viii. 26 (45) *sq.*), it was the Greeks who by secret votes decided in favour of Ulysses. The subject was treated by Aeschylus in a lost play called *The Decision of the Arms*. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 57 *sq.* The madness and suicide of Ajax, consequent on his disappointment at not being awarded the arms, are the theme of Sophocles's extant tragedy *Ajax*. As to the contest for the arms, see further Quintus Smyrnaeus, *Posthomerica*, v. 121 *sqq.*; J. Tzetzes, *Posthomerica*, 481 *sqq.*; Zenobius, *Cent.* i. 43; Hyginus, *Fab.* 107; Ovid, *Metamorph.* xii. 620-628, xiii. 1-398. Quintus Smyrnaeus and Tzetzes agree in representing the Trojan captives as the judges in the dispute, while Ovid speaks of the Greek chiefs sitting in judgment and deciding in favour of Ulysses. According to Zenobius (*l.c.*), Ajax in his frenzy scourged two rams, believing that he was scourging Agamemnon and Menelaus. This account is based on the description of the frenzy of Ajax in Sophocles (*Ajax*, 97-110, 237-244).

² Similarly the author of the *Little Iliad* said that the body of Ajax was not burned, but placed in a coffin "on account of

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E 8 | "Ἡδὴ δὲ ὄντος τοῦ πολέμου δεκαετοῦς ἀθυμοῦσι
 ES τοῖς Ἕλλησι | Κάλχας θεσπίζει, οὐκ¹ ἄλλως ἀλῶ-
 ναι δύνασθαι Ἰρρίαν, ἀν μὴ² τὰ Ἡρακλέους ἔχῃσι³

¹ οὐκ S: μὴ E. ² ἀν μὴ S: ἢ E.

³ ἔχῃσι S: ἔχουσι E.

the wrath of the king." See Eustathius on Homer, *Il.* ii. 557, p. 285. Philostratus tells us that the body was laid in the earth by direction of the seer Calchas, "because suicides may not lawfully receive the burial by fire" (*Heroica*, xiii. 7). This was probably the true reason for the tradition that the corpse was not cremated in the usual way. For the ghosts of suicides appear to be commonly dreaded; hence unusual modes of disposing of their bodies are adopted in order to render their spirits powerless for mischief. For example, the Baganda of Central Africa, who commonly bury their dead in the earth, burn the bodies of suicides on waste land or at cross-roads in order to destroy the ghosts; for they believe that if the ghost of a suicide is not thus destroyed, it will tempt other people to imitate its example. As an additional precaution everyone who passed the place where the body of a suicide had been burnt threw some grass or a few sticks on the spot, "so as to prevent the ghost from catching him, in case it had not been destroyed." For the same reason, if a man took his life by hanging himself on a tree, the tree was torn up by the roots and burned with the body; if he had killed himself in a house, the house was pulled down and the materials consumed with fire; for "people feared to live in a house in which a suicide had taken place, lest they too should be tempted to commit the same crime." See J. Roscoe, *The Baganda* (London, 1911), pp. 20 sq., 289. Similar customs prevailed among the Banyoro, a neighbouring nation of Central Africa. "It was said to be necessary to destroy a tree upon which a person had hanged himself and to burn down a house in which a person had committed suicide, otherwise they would be a danger to people in general and would influence them to commit suicide." See J. Roscoe, *The Northern Bantu* (Cambridge, 1915), pp. 24 sq. (where, however, the burning of the body is not expressly mentioned). In like manner the Hos of Togoland, in West Africa,

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When the war had already lasted ten years, and the Greeks were despondent, Calchas prophesied to them that Troy could not be taken unless they had the bow

are much afraid of the ghost of a suicide. They believe that the ghost of a man who has hanged himself will torment the first person who sees the body. Hence when the relations of such a man approach the corpse they protect themselves against the ghost by wearing magical cords and smearing their faces with a magical powder. The tree on which a man hanged himself is cut down, and the branch on which he tied the fatal noose is lopped off. To this branch the corpse is then tied and dragged ruthlessly through the woods, over stones and through thorny bushes, to the place where "men of blood," that is, all who die a violent death, are buried. There they dig a shallow grave in great haste and throw the body in. Having done so they run home; for they say that the ghosts of "men of blood" fling stones at such as do not retreat fast enough, and that he who is struck by one of these stones must die. The houses of such men are broken down and burnt. A suicide is believed to defile the land and to prevent rain from falling. Hence the district where a man has killed himself must be purified by a sacrifice offered to the Earth-god. See J. Spieth, *Die Erbe-Stämme* (Berlin, 1906), pp. 272, 274, 276 sq. 756, 758. As to the special treatment of the bodies of suicides, see R. Lasch, "Die Behandlung der Leiche des Selbstmörders," *Globus*, lxxvi. (Brunswick, 1899, pp. 63-66.) In the *Ajax* of Sophocles the rites of burial are at first refused, but afterwards conceded, to the dead body of Ajax; and though these ceremonies are not described, we may assume that they included the burning of the corpse on a pyre. This variation from what appears to be the usual tradition may have been introduced by Sophocles out of deference to the religious feelings of the Athenians, who worshipped Ajax as a hero, and who would have been shocked to think of his remains being denied the ordinary funeral honours. See Jebb's Introduction to his edition of the *Ajax* (Cambridge, 1896), pp. xxix. sqq. As to the worship of Ajax at Athens, see Pausanias, i. 35. 3; *Corpus Inscriptionum Atticarum*, ii. Nos. 467-471; Dittenberger, *Sylloge Inscriptionum Graecarum*², No. 717, vol. ii. p. 370. From these inscriptions we learn that the Athenian youths used to sail across every year to Salamis and there sacrifice to Ajax.

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τόξα συμμαχοῦντα.¹ τοῦτο² ἀκούσας Ὀδυσσεὺς
 μετὰ Διομήδους εἰς Λῆμνον ἀφικνεῖται πρὸς Φιλο-
 κτήτην, καὶ δόλῳ ἐγκρατὴς γενόμενος τῶν τόξων
 πείθει πλεῖν αὐτὸν ἐπὶ Τροίαν. ὁ δὲ παραγενό-
 μενος καὶ θεραπευθεὶς ὑπὸ Ποδालειρίου Ἀλέξ-
 9 ἀνδρον τοξεύει. τούτου δὲ ἀποθανόντος εἰς ἔριν
 ἔρχονται Ἑλενος καὶ Δηίφοβος ὑπὲρ τῶν Ἑλένης
 γάμων· προκριθέντος δὲ τοῦ Δηιφόβου Ἑλενος
 ἀπολιπὼν Τροίαν ἐν Ἰδῇ διατέλει. εἰπόντος δὲ
 Κάλχαντος Ἑλενον εἰδέναι τοὺς ῥυομένους τὴν
 πόλιν χρησμούς, ἐνεδρεύσας αὐτὸν Ὀδυσσεὺς καὶ
 10 χειρῶσάμενος ἐπὶ τὸ στρατόπεδον ἤγαγε· καὶ
 ἀναγκαζόμενος ὁ Ἑλενος λέγει πῶς ἂν αἰρεθείη ἡ

¹ τόξα συμμαχοῦντα E: συμμαχοῦντα τόξα S.

² τοῦτο E: ταῦτα S.

¹ These events are related in precisely the same way, though with many poetic embellishments, by Quintus Smyrnaeus, *Posthomerica*, ix. 325-479 (the fetching of Philoctetes from Lemnos and the healing of him by Podalirius), x. 206 *sqq.* (Paris wounded to death by the arrows of Philoctetes). The story was told somewhat differently by Lesches in the *Little Iliad*. According to him, the prophecy that Troy could not be taken without the help of Philoctetes was uttered, not by Calchas, but by the Trojan seer Helenus, whom Ulysses had captured; Philoctetes was brought from Lemnos by Diomedes alone, and he was healed, not by Podalirius, but by Machaon. The account of Tzetzes (*Posthomerica*, 571-595) agrees with that of Lesches in respect of the prophecy of Helenus and the cure by Machaon. Sophocles also followed the *Little Iliad* in putting the prophecy in the mouth of the captured Trojan seer Helenus (*Philoctetes*, 604-613). Compare Tzetzes, *Schol. on Lycophron*, 911. In their plays on the subject (see above, note on *Epitome*, iii. 27) Euripides and Sophocles differed as to the envoys whom the Greeks sent to bring the wounded Philoctetes from Lemnos to Troy. According to Euripides, with whom Apollodorus, Quintus Smyrnaeus, and

and arrows of Hercules fighting on their side. On hearing that, Ulysses went with Diomedes to Philoctetes in Lemnos, and having by craft got possession of the bow and arrows he persuaded him to sail to Troy. So he went, and after being cured by Podalirius, he shot Alexander.¹ After the death of Alexander, Helenus and Deiphobus quarrelled as to which of them should marry Helen; and as Deiphobus was preferred, Helenus left Troy and abode in Ida.² But as Chalcas said that Helenus knew the oracles that protected the city, Ulysses waylaid and captured him and brought him to the camp; and Helenus was forced to tell how Ilium could be

Hyginus (*Fab.* 103) agree, the envoys were Ulysses and Diomedes; according to Sophocles, they were Ulysses and Neoptolemus, son of Achilles. See Dio Chrysostom, *Or.* lii. vol. ii. p. 161, ed. L. Dindorf; Jebb's Introduction to his edition of Sophocles, *Philoctetes* (Cambridge, 1898), pp. xv. sqq.; *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², p. 613 sqq. However, while Sophocles diverges from what seems to have been the usual story by representing Neoptolemus instead of Diomedes as the companion of Ulysses on this errand, he implicitly recognizes the other version by putting it in the mouth of the merchant (*Philoctetes*, 570-597). A painting at the entrance to the acropolis of Athens represented Ulysses or Diomedes (it is uncertain which) in the act of carrying off the bow of Philoctetes. See Pausanias, i. 22. 6, with my commentary (vol. ii. pp. 263 sq.). The combat between Philoctetes and Paris is described by John Malalas, *Chronogr.* v. pp. 110 sq., ed. L. Dindorf.

² Compare Conon, *Narrat.* 34; Servius, on Virgil, *Aen.* ii. 166. The marriage of Deiphobus to Helen after the death of Paris was related in the *Little Iliad*. See Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 36. Compare J. Tzetzes, *Posthomerica*, 600 sq.; *id.* *Schol. on Lycophron*, 143, 168; Euripides, *Troades*, 959 sq.; Scholiast on Homer, *Il.* xxiv. 251, and on *Od.* iv. 276; Dictys Cretensis, *Bellum Trojanum*, iv. 22. The marriage was seemingly known to Homer (*Od.* iv. 276).

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Ἴλιος,¹ πρῶτον² μὲν εἰ τὰ Πέλοπος ὅστ᾽ κομισθῆναι παρ' αὐτούς,³ ἔπειτα εἰ Νεοπτόλεμος συμμαχοίη, τρίτον εἰ τὸ διπτεὲς παλλάδιον ἐκκλαπήν· τούτου γὰρ ἔνδον ὄντος οὐ δύνασθαι τὴν πόλιν ἀλῶναι.

- 11 Ταῦτα⁴ ἀκούσαντες Ἕλληνες⁵ τὰ μὲν Πέλοπος ὅστ᾽ μετακομίζουσιν, Ὀδυσσεύα δὲ καὶ Φοίνικα πρὸς Λυκομήδην πέμπουσιν εἰς Σκύρον, οἱ δὲ πείθουσι <αὐ>τὸν Νεοπτόλεμον⁶ προέσθαι. παραγενόμενος δὲ οὗτος εἰς τὸ στρατόπεδον καὶ λαβὼν παρ' ἐκόντος Ὀδυσσεύς τὴν τοῦ πατρὸς πανο-

¹ ἢ Ἴλιος E: τὸ Ἴλιος S. ² πρῶτον S: καὶ πρῶτον E.

³ αὐτοὺς Bücheler: αὐτοῖς E: αὐταῖς S.

⁴ ταῦτα S: τούτων E. ⁵ Ἕλληνες wanting in S.

⁶ πείθουσι <αὐ>τὸν Νεοπτόλεμον Wagner (conjecture): πείθουσι τὸν Νεοπτόλεμον S: πείθουσι Νεοπτόλεμον E.

¹ As to the capture of Helenus and his prophecy, see Sophocles, *Philoctetes*, 604 *sqq.*, 1337 *sqq.*; Conon, *Narrat.* 34; J. Tzetzes, *Posthomericæ*, 571-579; *id. Chiliades*, vi. 508-515; Servius, on Virgil, *Aen.* ii. 166; Dictys Cretensis, *Bellum Trojanum*, ii. 18. The mode of his capture and the substance of his prophecies were variously related. The need of fetching the bones of Pelops is mentioned by Tzetzes among the predictions of Helenus; and the necessity of obtaining the Palladium is recorded by Conon and Servius. According to Pausanias (v. 13. 4), it was a shoulder-blade of Pelops that was brought from Pisa to Troy; on the return from Troy the bone was lost in a shipwreck, but afterwards recovered by a fisherman.

² As to the Palladium, see above, iii. 12. 3.

³ As to the fetching of Neoptolemus from Scyros, see Homer, *Od.* xi. 506 *sqq.*; the *Little Iliad* of Lesches, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 36 *sq.*; Pindar, *Paeon*, vi. 98 *sqq.*, ed. Sandys; Sophocles, *Philoctetes*, 343-356; Philostratus Junior, *Imag.* 2; Quintus Smyrnaeus, *Posthomericæ*, vi. 57-113, vii. 169-430; J. Tzetzes, *Posthomericæ*, 523-534. Apollodorus agrees with Sophocles in saying that the Greek envoys who fetched

taken,¹ to wit, first, if the bones of Pelops were brought to them; next, if Neoptolemus fought for them; and third, if the Palladium,² which had fallen from heaven, were stolen from Troy, for while it was within the walls the city could not be taken.

On hearing these things the Greeks caused the bones of Pelops to be fetched, and they sent Ulysses and Phoenix to Lycomedes at Scyros, and these two persuaded him to let Neoptolemus go.³ On coming to the camp and receiving his father's arms from Ulysses, who willingly resigned them, Neoptolemus slew many

Neoptolemus from Scyros were Ulysses and Phoenix. According to Quintus Smyrnaeus, they were Ulysses and Diomedes. Ulysses is the only envoy mentioned by Homer, Lesches, and Tzetzes; and Phoenix is the only envoy mentioned by Philostratus. Pindar speaks vaguely of "messengers." In this passage I have adopted Wagner's conjecture *πειθουσι* <αὐ>τὸν *Νεοπτόλεμον* *πρόεσθαι*, "persuaded him to let Neoptolemus go." If this conjecture is not accepted, we seem forced to translate the passage "persuaded Neoptolemus to venture." But I cannot cite any exact parallel to such a use of the middle of *πρήμι*. When employed absolutely, the verb seems often to convey a bad meaning. Thus Demosthenes uses it in the sense of "throwing away a chance," "neglecting an opportunity" (*Or. xix. De falsa legatione*, p. 388, §§ 150, 152, *μὴ πρόεσθαι*, οὐ *προήσσεσθαι*). Iphicrates employed it with the same significance (quoted by Aristotle, *Rhetoric*, ii. 23. 6 *διότι προείτο*). Aristotle applied the verb to a man who had "thrown away" his health (*Nicom. Ethics*, iii. 5. 14, *τότε μὲν οὖν ἐξῆν αὐτῷ μὴ νοσεῖν, προεμένῳ δ' οὐκίτι, ἔσπερ οὐδ' ἀφέντι λίθον ἔλτ' αὐτὸν δυνατόν ἀναλαβεῖν*). However, elsewhere Aristotle uses the word to describe the lavish liberality of generous men (*Rhetoric*, i. 9. 6, *εἴτα ἡ ἐλευθεριότης προέονται γὰρ καὶ οὐκ ἀνταγωνίζονται περὶ τῶν χρημάτων, ὧν μάλιστα ἐφίενται ἄλλοι*). In the present passage of Apollodorus, if Wagner's emendation is not accepted, we might perhaps read <μὴ> *πρόεσθαι* and translate, "persuaded Neoptolemus not to throw away the chance." But it is better to acquiesce in Wagner's simple and probable correction.

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- 12 πλῖαν πολλοὺς τῶν Τρώων ἀναιρεῖ. ἀφικνεῖται δὲ ὕστερον Τρωσὶ σύμμαχος Εὐρύπυλος ὁ Τηλέφου πολλὴν Μυσῶν δύναμιν ἄγων· τοῦτον ἀριστεύ-
 13 σαντα Νεοπτόλεμος ἀπέκτεινεν. Ὀδυσσεὺς δὲ μετὰ Διομήδους παραγενόμενος νύκτωρ εἰς τὴν πόλιν Διομήδην μὲν αὐτοῦ μένειν εἶα, αὐτὸς δὲ ἑαυτὸν¹ αἰκισάμενος καὶ πενιχρὰν στολὴν ἐνδυσάμενος² ἀγνώστως εἰς τὴν πόλιν εἰσέρχεται ὡς ἐπαίτης· γνωρισθεὶς δὲ ὑπὸ Ἑλένης δι' ἐκείνης τὸ παλλάδιον ἔκλεψε³ καὶ πολλοὺς κτείνας τῶν φυλασσόντων ἐπὶ τὰς ναῦς μετὰ Διομήδους κομίζει.

¹ ἑαυτὸν E: αὐτὸν S.

² ἐνδυσάμενος ἀγνώστως εἰς τὴν πόλιν E: ἐνδὺς εἰς τὴν πόλιν ἀγνώστως S. Perhaps for ἀγνώστως we should read ἀγνωστος.

³ ἔκλεψε S: ἐκκλέψας E.

¹ As to the single combat of Eurypylus and Neoptolemus, and the death of Eurypylus, see Homer, *Od.* xi. 516-521; the *Little Iliad* of Lesches, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 37; Quintus Smyrnaeus, *Posthomerica*, viii. 128-220; J. Tzetzes, *Posthomerica*, 560-565; Dictys Cretensis, *Bellum Trojanum*, iv. 17. Eurypylus was king of Mysia. At first his mother Astyoche refused to let him go to the Trojan war, but Priam overcame her scruples by the present of a golden vine. See Scholiast on Homer, *Od.* xi. 520. The brief account which Apollodorus gives of the death of Eurypylus agrees closely with the equally summary narrative of Proclus. Sophocles composed a tragedy on the subject, of which some very mutilated fragments have been discovered in Egypt. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 146 sqq.; A. S. Hunt, *Tragicorum Graecorum Fragmenta Papyracea nuper reperta* (Oxford, the Clarendon Press; no date, no pagination).

² These events were narrated in the *Little Iliad* of Lesches, as we learn from the summary of Proclus (*Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 37), which runs thus: "And Ulysses, having disfigured himself, comes as a spy to

EPITOME, v. 11-13

of the Trojans. Afterwards, Eurypylus, son of Telephus, arrived to fight for the Trojans, bringing a great force of Mysians. He performed doughty deeds, but was slain by Neoptolemus.¹ And Ulysses went with Diomedes by night to the city, and there he let Diomedes wait, and after disfiguring himself and putting on mean attire he entered unknown into the city as a beggar. And being recognized by Helen, he with her help stole away the Palladium, and after killing many of the guards, brought it to the ships with the aid of Diomedes.²

Troy, and being recognized by Helen he makes a compact with her concerning the capture of the city; and having slain some of the Trojans he arrives at the ships. And after these things he with Diomedes conveys the Palladium out of Ilium." From this it appears that Ulysses made two different expeditions to Troy: in one of them he went by himself as a spy in mean attire, and being recognized by Helen concerted with her measures for betraying Troy to the Greeks; in the other he went with Diomedes, and together the two stole the Palladium. The former of these expeditions is described by Homer in the *Odyssey* (iv. 242 *sqq.*), where Helen tells how Ulysses disfigured himself with wounds, and disguising himself in mean attire came as a beggar to Troy; how she alone detected him, wormed the secrets of the Greeks out of him, and having sworn not to betray him till he had returned in safety to the ships, let him go free, whereupon on his way back he killed many Trojans. Euripides also relates this visit of Ulysses to Troy, adding that Helen revealed his presence to Hecuba, who spared his life and sent him out of the country (*Hecuba*, 239-250). These two quite distinct expeditions of Ulysses have been confused and blended into one by Apollodorus. As to the joint expedition of Ulysses and Diomedes to Troy, and the stealing of the Palladium, see further Conon, *Narrat.* 34; Quintus Smyrnaeus, *Posthomerica*, x. 350-360; Scholiast on Homer, *Il.* vi. 311; J. Malalas, *Chronogr.* v. pp. 109, 111 *sq.*, ed. L. Dindorf; Zeno-bius, *Cent.* iii. 8; Apostolius, *Cent.* vi. 15; Suidas, *s.vv.* Διομήδεις ἀνάγκη and Παλλάδιον; Hesychius, *s.v.* Διομήδεις

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- 14 "Τῷ ἄλλῳ δὲ ἐπινοοῖ δουρεῖον ἵππου κατασκευὴν καὶ ὑποτίθεται Ἐπειῶ, ὃς ἦν ἀρχιτέκτων οὗτος

ἀνάγκη; Eustathius, on Homer, *Il.* x. 531, p. 822; Scholiast on Plato, *Republic*, vi. 493 B; Virgil, *Aen.* ii. 162-170; Servius, on Virgil, *Aen.* ii. 166; Dictys Creteusis, *Bellum Trojanum*, v. 5 and 8 sq. The narrative of Apollodorus suggests that Ulysses had the principal share in the exploit. But according to another and seemingly more prevalent tradition it was Diomedes who really bore off the image. This emerges particularly from Canon's account. Diomedes, he tells us, mounted on the shoulders of Ulysses, and having thus scaled the wall, he refused to draw his comrade up after him, and went in search of the Palladium. Having secured it, he returned with it to Ulysses, and together they retraced their steps to the Greek camp. But by the way the crafty Ulysses conceived the idea of murdering his companion and making himself master of the fateful image. So he dropped behind Diomedes and drew his sword. But the moon shone full; and as he raised his arm to strike, the flash of the blade in the moonlight caught the eye of the wary Diomedes. He faced round, drew his sword, and, upbraiding the other with his cowardice, drove him before him, while he beat the back of the recreant with the flat of his sword. This incident gave rise to the proverb, "Diomedes's compulsion," applied to such as did what they were forced to do by dire necessity. The proverb is similarly explained by the other Greek proverb-writers and lexicographers cited above, except that, instead of the flash of the sword in the moonlight, they say it was the shadow of the sword raised to strike him which attracted the attention of Diomedes. The picturesque story appears to have been told in the *Little Iliad* (Hesychius, s.v. *Διομήδεος ἀνάγκη*). According to one account, Diomedes and Ulysses made their way into the Trojan citadel through a sewer (Servius, on Virgil, *Aen.* ii. 166), indeed a narrow and muddy sewer, as Sophocles called it in the play which he composed on the subject. See Julius Pollux, ix. 49; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. p. 36, frag. 367. Some affirmed that the Palladium was treacherously surrendered to the Greek heroes by Theano, the priestess of the goddess (Scholiast on Homer, *Il.* vi. 311; Suidas, s.v. *Παλλά-*

EPITOME, v. 14

But afterwards he invented the construction of the Wooden Horse and suggested it to Epeus, who was an architect.¹ Epeus felled timber on Ida,

δῖον); to this step she was said to have been instigated by her husband Antenor (J. Malalas, *Chronogr.* v. p. 109, ed. L. Dindorf; Dictys Cretensis, *Bellum Trojanum*, v. 5 and 8). As to Theano in her capacity of priestess, see Homer, *Il.* vi. 297 *sqq.*

The theft of the Palladium furnished a not infrequent subject to Greek artists; but the artistic, like the literary, tradition was not agreed on the question whether the actual thief was Diomedes or Ulysses. See my note on Pausanias, i. 22. 6 (vol. ii. pp. 264 *sq.*).

¹ As to the stratagem of the Wooden Horse, by which Troy is said to have been captured, see Homer, *Od.* iv. 271-289, viii. 492-515, xi. 523-532; the *Little Iliad* of Lesches, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 37; the *Ilii Persis* ("Sack of Troy") by Arctinus, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 49; Quintus Smyrnaeus, *Posthomerica*, xii. 23-83, 104-156, 218-443, 539-585, xiii. 21-59; Tryphiodorus, *Excidium Ilii*, 57-541; J. Tzetzes, *Posthomerica*, 629-723; *id. Schol. on Lycophron*, 930; Virgil, *Aen.* ii. 13-287; Hyginus, *Fab.* 108; Dictys Cretensis, *Bellum Trojanum*, v. 9 and 11 *sq.* The story is only alluded to by Homer, but was no doubt fully told by Lesches and Arctinus, though of their narratives we possess only the brief abstracts of Proclus. The accounts of later writers, such as Virgil, Quintus Smyrnaeus, Tryphiodorus, Tzetzes, and Apollodorus himself, are probably based on the works of these early cyclic poets. The poem of Arctinus, if we may judge by Proclus's abstract, opened with the deliberations of the Trojans about the Wooden Horse, and from the similarity of the abstract to the text of Apollodorus we may infer that our author followed Arctinus generally, though not in all details; for instance, he differed from Arctinus in regard to the affair of Laocoon and his sons. See below.

With the stratagem of the Wooden Horse we may compare the stratagem by which, in the war of Independence waged by the United Provinces against Spain, Prince Maurice contrived to make himself master of Breda. The city was then held by

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ἀπὸ τῆς Ἰδης¹ ξύλα τεμὼν ἵππον κατασκευάζει
κοῖλον ἔνδοθεν εἰς τὰς πλευρὰς ἀνεφγμένον. εἰς
τοῦτον Ὀδυσσεὺς εἰσελθεῖν πείθει πεντήκοντα
τοὺς ἀρίστους, ὥς δὲ ὁ τὴν μικρὰν γράψας Ἰλιάδα
φησί, τρισχιλίους, τοὺς δὲ λοιποὺς γενομένης
νυκτὸς ἐμπρήσαντας τὰς σκηνάς, ἀναχθέντας
περὶ² τὴν Τένεδον ναυλοχεῖν καὶ μετὰ τὴν
15 ἐπιούσαν νύκτα καταπλεῖν. οἱ δὲ πείθονται καὶ
τοὺς μὲν ἀρίστους ἐμβιβάζουσιν εἰς τὸν ἵππον,
ἡγεμόνα καταστήσαντες αὐτῶν Ὀδυσσεά, γράμ-

¹ ἀπὸ τῆς Ἰδης E: ἐπὶ τῶν Ἰδης S.

² περὶ S: ἐπὶ E.

a Spanish garrison, which received its supply of fuel by boats. The master of one of these boats, Adrian Vandenberg by name, noticed that in the absence of the governor there was great negligence in conducting the examination to which all boats were subjected before they were allowed to enter the town. This suggested to Vandenberg a plan for taking the citadel by surprise. He communicated his plan to Prince Maurice, who readily embraced it. Accordingly the boat was loaded in appearance with turf as usual; but the turf was supported by a floor of planks fixed at the distance of several feet from the bottom; and beneath this floor seventy picked soldiers were placed under the command of an able officer named Harauguer. The boat had but a few miles to sail, yet through unexpected accidents several days passed before they could reach Breda. The wind veered against them, the melting ice (for it was the month of February) retarded their course, and the boat, having struck upon a bank, was so much damaged that the soldiers were for some time up to their knees in water. Their provisions were almost spent, and to add to their anxieties one of their number was seized with a violent cough, which, if it had continued, would inevitably have betrayed them to the enemy. The man generously entreated his comrades to kill him, offering them his own sword for the purpose; but they as generously refused, and happily the soldier's cough left him before they approached the walls. Even the leak in the boat

EPITOME, v. 14-15

and constructed the horse with a hollow interior and an opening in the sides. Into this horse Ulysses persuaded fifty (or, according to the author of the *Little Iliad*, three thousand) of the doughtiest to enter,¹ while the rest, when night had fallen, were to burn their tents, and, putting to sea, to lie to off Tenedos, but to sail back to land after the ensuing night. They followed the advice of Ulysses and introduced the doughtiest into the horse, after appointing Ulysses their leader and engraving on

was stopped by some accident. On reaching the fortifications the boat was searched, but only in the most superficial manner. Still the danger was great, for the turf was immediately purchased and the soldiers of the garrison set to work to unload it. They would soon have uncovered the planks and detected the ambush, if the ready-witted master of the boat had not first amused them with his discourse and then invited them to drink wine with him. The offer was readily accepted. The day wore on, darkness fell, and the Spanish soldiers were all drunk or asleep. At dead of night Harauguer and his men issued from the boat, and dividing into two bodies they attacked the guards and soon made themselves masters of two gates. Seized with a panic, the garrison fled the town. Prince Maurice marched in and took possession of the citadel. These events happened in the year 1590. See Robert Watson, *History of the Reign of Philip the Second*, Fourth Edition (London, 1785), bk. xxi. vol. iii. pp. 157-161.

¹ According to Tzetzes the number of men who entered into the Wooden Horse was twenty-three, and he gives the names of them all (*Posthomerica*, 641-650). Quintus Smyrnaeus gives the names of thirty, and he says that there were more of them (*Posthomerica*, xii. 314-335). He informs us that the maker of the horse, Epeus, entered last and drew up the ladder after him; and knowing how to open and shut the trapdoor, he sat by the bolt. To judge by Homer's description of the heroes in the Horse (*Od.* xi. 528 *sqq.*), the hearts of most of them failed them, for they blubbered and their knees knocked together; but Neoptolemus never blenched and kept fumbling with the hilt of his sword.

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ματα ἐγχαράξαντες τὰ δηλοῦντα· τῆς εἰς οἶκον ἀνακομιδῆς ¹ Ἑλλήνες Ἀθηνᾶ χαριστήριον. αὐτοὶ ² δὲ ἐμπρήσαντες τὰς σκηναὶς καὶ καταλιπόντες Σίνωνα, δς ἔμελλεν αὐτοῖς πυρσὸν ἀνάπτειν, τῆς νυκτὸς ἀνάγονται καὶ περὶ Τένεδου ναυλοχοῦσιν.

- 16 Ἡμέρας δὲ γενομένης ἔρημον οἱ Τρῶες τὸ τῶν Ἑλλήνων στρατόπεδον θεασάμενοι ³ καὶ νομίσαντες αὐτοὺς πεφευγῆναι, περιχαρέντες εἰλκον τὸν ἵππον καὶ παρὰ τοῖς Πριάμου βασιλεῖοις
17 στήσαντες ἐβουλεύοντο τί χρῆ ποιεῖν. Κασάνδρας δὲ λεγούσης ἑνοπλὸν ἐν αὐτῷ δύναμιν εἶναι, καὶ προσέτι Λαοκόωντος τοῦ μάντεως, τοῖς μὲν ἐδόκει κατακαίειν, τοῖς δὲ κατὰ βαράθρων ἀφιέναι· δόξαν δὲ τοῖς πολλοῖς ἵνα αὐτὸν ἐάσωσι θεῖον ἀνάθημα,
18 τραπέντες ἐπὶ θυσίαν εὐωχοῦντο. Ἀπόλλων δὲ αὐτοῖς σημεῖον ἐπιπέμπει· δύο γὰρ δράκοντες διανηξάμενοι διὰ τῆς θαλάσσης ἐκ τῶν πλησίων ⁴
19 νήσων τοὺς Λαοκόωντος υἱοὺς κατεσθίουσιν. ὥς δὲ ἐγένετο νύξ καὶ πάντας ὕπνος κατεῖχεν, οἱ ἀπὸ

¹ τῆς εἰς οἶκον ἀνακομιδῆς S : τὴν εἰς οἶκον κομιδὴν E.

² αὐτοὶ δὲ E : οἱ δὲ S.

³ στρατόπεδον θεασάμενοι E : θεασάμενοι στράτευμα S.

⁴ πλησίον E : πλησίον S.

¹ As to these deliberations of the Trojans, compare Homer, *Od.* viii. 505 sqq. ; Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 49 ; Tryphiodorus, *Excidium Ilii*, 250 sqq.

² Compare the *Ilii Persis* of Arctinus, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 49 ; Dionysius Halicarnasensis, *Antiquit. Roman.* i. 48. 2 ; Quintus Smyrnaeus, *Posthomericæ*, xii. 444-497 ; Tzetzes, *Schol. on Lycophron*, 347 ; Virgil, *Aen.* ii. 199-227 ; Hyginus, *Fab.* 135 ; Servius, on Virgil, *Aen.* ii. 201 ; *Scriptores rerum*

EPITOME, v. 15-19

the horse an inscription which signified, "For their return home, the Greeks dedicate this thankoffering to Athena." But they themselves burned their tents, and leaving Sinon, who was to light a beacon as a signal to them, they put to sea by night, and lay to off Tenedos.

And at break of day, when the Trojans beheld the camp of the Greeks deserted and believed that they had fled, they with great joy dragged the horse, and stationing it beside the palace of Priam deliberated what they should do. As Cassandra said that there was an armed force in it, and she was further confirmed by Laocoon, the seer, some were for burning it, and others for throwing it down a precipice; but as most were in favour of sparing it as a votive offering sacred to a divinity,¹ they betook them to sacrifice and feasting. However, Apollo sent them a sign; for two serpents swam through the sea from the neighbouring islands and devoured the sons of Laocoon.² And when night fell, and all were

mythicarum Latini, ed. G. H. Bode, vol. i. pp. 144 sq. (Second Vatican Mythographer, 207). According to Arctinus, our oldest authority for the tragedy of Laocoon, the two serpents killed Laocoon himself and one of his sons. According to Virgil, Hyginus, and Servius, they killed Laocoon and both his sons. According to Quintus Smyrnaeus, the serpents killed the two sons but spared the father, who lived to lament their fate. This last seems to have been the version followed by Apollodorus. The reason of the calamity which befel Laocoon is explained by Servius on the authority of Euphorion. He tells us that when the Greek army landed in the Troad, the Trojans stoned the priest of Poseidon to death, because he had not, by offering sacrifices to the sea-god, prevented the invasion. Accordingly, when the Greeks seemed to be departing, it was deemed advisable to sacrifice to Poseidon, no doubt in order to induce him to give the Greeks a stormy passage. But the priesthood was vacant, and it was necessary

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Τενέδου προσέπλεον, καὶ Σίνων αὐτοῖς ἀπὸ τοῦ
 Ἀχιλλέως τάφου πυρσὸν ἤπτεν. Ἑλένη δὲ ἐλθοῦ-
 σα περὶ τὸν ἵππον, μμουμένη τὰς φωνὰς ἐκάστης
 τῶν γυναικῶν, τοὺς ἀριστέας ἐκάλει. ὑπακοῦσαι
 δὲ Ἀντίκλον θέλοντος Ὀδυσσεὺς τὸ στόμα κατέ-
 20 σχεν. ὥς δ' ἐνόμισαν κοιμᾶσθαι τοὺς πολεμίους,
 ἀνοίξαντες σὺν τοῖς ὅπλοις ἐξήεσαν· καὶ πρῶτος
 μὲν Ἑχίων Πορθέως ἀφαλλόμενος¹ ἀπέθανεν, οἱ
 δὲ λοιποὶ σειρᾷ ἐξάψαντες ἑαυτοὺς² ἐπὶ τὰ τείχη
 παρεγένοντο καὶ τὰς πύλας ἀνοίξαντες ὑπέδέ-
 21 ξαντο τοὺς ἀπὸ Τενέδου καταπλεύσαντας. χωρή-
 σαντες δὲ μεθ' ὅπλων εἰς τὴν πόλιν, εἰς τὰς οἰκίας

¹ ἀφαλλόμενος E: ἐφαλλόμενος S.

² ἑαυτοὺς E: αὐτοὺς S.

to choose a priest by lot. The lot fell on Laocoon, priest of the Thymbraean Apollo, but he had incurred the wrath of Apollo by sleeping with his wife in front of the divine image, and for this sacrilege he perished with his two sons. This narrative helps us to understand the statement of Apollodorus that the two serpents were sent by Apollo for a sign. According to Tzetzes, the death of Laocoon's son took place in the temple of the Thymbraean Apollo, the scene of the crime thus becoming the scene of the punishment. Sophocles wrote a tragedy on the subject of Laocoon, but though a few fragments of the play have survived, its contents are unknown. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², pp. 211 sqq.; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii, pp. 38 sqq. In modern times the story of Laocoon is probably even better known from the wonderful group of statuary in the Vatican than from the verses of Virgil. That group, the work of three Rhodian sculptors, graced the palace of the emperor Titus in the time of Pliny, who declared that it was to be preferred to any other work either of sculpture or painting (*Nat. Hist.* xxxvi. 37). Lessing took the group for the text of his famous essay on the comparative limitations of poetry and art.

¹ The beacon-light kindled by the deserter and traitor

EPITOME, v. 19-21

plunged in sleep, the Greeks drew near by sea from Tenedos, and Sinon kindled the beacon on the grave of Achilles to guide them.¹ And Helen, going round the horse, called the chiefs, imitating the voices of each of their wives. But when Anticlus would have answered, Ulysses held fast his mouth.² And when they thought that their foes were asleep, they opened the horse and came forth with their arms. The first, Echion, son of Porthus, was killed by leaping from it; but the rest let themselves down by a rope, and lighted on the walls, and having opened the gates they admitted their comrades who had landed from Tenedos. And marching, arms in hand, into

Sinon to guide the Greeks across the water to the doomed city is a regular feature in the narratives of the taking of Troy; but the only other writer who mentions that it shone from the grave of Achilles is Tryphiodorus, who adds that all night long there blazed a light like the full moon above Helen's chamber, for she too was awake and signalling to the enemy, while all the town was plunged in darkness and silence; the sounds of revelry and music had died away, and not even the barking of a dog broke the stillness of the summer night. See Tryphiodorus, *Excidium Ilii*, 487-521. That the poet conceived the fall of Troy to have happened in the summer time is shown by his describing how the Trojans wreathed the mane of the Wooden Horse with flowers culled on river banks, and how the women spread carpets of roses under its feet (verses 316 *sq.*, 340-344). For these flowers of fancy Tryphiodorus is severely taken to task by the pedantic Tzetzes on the ground that Troy fell at midwinter; and he clinches the lesson administered to his predecessor by observing that he had learned from Orpheus, "who had it from another man," never to tell a lie. Such was the state of the Higher Criticism at Byzantium in the twelfth century of our era. See J. Tzetzes, *Posthomerica*, 700-707.

² This incident is derived from Homer, *Od.* iv. 274-289. It is copied and told with fuller details by Tryphiodorus, who says that Anticlus expired under the iron grip of Ulysses (*Excidium Ilii*, 463-490).

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ἐπερχόμενοι κοιμωμένους ἀνήρουν. καὶ Νεοπτό-
 λεμος μὲν ἐπὶ τοῦ ἑρκείου Διὸς βωμοῦ κατα-
 φεύγοντα Πρίαμον ἀνείλεν. | Ὀδυσσεὺς δὲ καὶ
 E Μενέλαος Γλαῦκον τὸν Ἀντήνορος¹ εἰς τὴν οἰκίαν
 φεύγοντα γνωρίσαντες μεθ' ὅπλων ἐλθόντες² ἔσω-
 σαν. Αἰνείας δὲ Ἀγχίσην τὸν πατέρα βαστάσας
 ἔφυγεν, οἱ δὲ Ἕλληνες αὐτὸν διὰ τὴν εὐσέβειαν
 ES 22 εἶασαν. | Μενέλαος δὲ Δηίφοβον κτείνας Ἑλένην
 ἐπὶ τὰς ναῦς ἄγει· ἀπάγουσι δὲ καὶ τὴν Θησέως
 E μητέρα Αἴθραν οἱ Θησέως παῖδες | Δημοφῶν καὶ
 Ἀκάμας· καὶ γὰρ τοὺτους λέγουσιν εἰς Τροίαν

¹ Ἀντήνορος Wagner: ἀγήνορος E.

² ἐλθόντες Frazer: θέλοντες E, Wagner.

¹ As to the death of Priam at the altar, compare Aetolus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 49; Euripides, *Troades*, 16 sq., 481-483; *id.* *Hecuba*, 22-24; Pausanias, iv. 17. 4; Quintus Smyrnaeus, *Posthomeric*, xiii. 220-250; Tryphiodorus, *Excidium Ilii*, 634-639; J. Tzetzes, *Posthomeric*, 732 sq.; Virgil, *Aen.* ii. 533-558; Dictys Cretensis, *Bellum Trojanum*, v. 12. According to Lesches, the ruthless Neoptolemus dragged Priam from the altar and despatched him at his own door. See Pausanias, x. 27. 2, with my note (vol. v. p. 371). The summary account of Proclus agrees almost verbally with the equally summary account of Apollodorus.

² Ulysses and Menelaus were bound by ties of hospitality to Antenor; for when they went as ambassadors to Troy to treat of the surrender of Helen, he entertained them hospitably in his house. See Homer, *Il.* iii. 203-207. Moreover, Antenor had advocated the surrender of Helen and her property to the Greeks. See Homer, *Il.* iii. 347-353. According to Lesches, one of Antenor's sons, Lycaon, was wounded in the sack of Troy, but Ulysses recognized him and carried him safe out of the fray. See Pausanias, x. 26. 8. Sophocles composed a tragedy on the subject of Antenor and his sons, in which he said that at the storming of Troy the Greeks hung a leopard's skin in front of Antenor's house in

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the city, they entered the houses and slew the sleepers. Neoptolemus slew Priam, who had taken refuge at the altar of Zeus of the Courtyard.¹ But when Glaucus, son of Antenor, fled to his house, Ulysses and Menelaus recognized and rescued him by their armed intervention.² Aeneas took up his father Anchises and fled, and the Greeks let him alone on account of his piety.³ But Menelaus slew Deiphobus and led away Helen to the ships⁴; and Aethra, mother of Theseus, was also led away by Demophon and Acamas, the sons of Theseus; for they say that they afterwards went to Troy.⁵ And

token that it was to be respected by the soldiery. See Strabo, xiii. 1. 53, p. 608. In Polygnotus's great picture of the sack of Troy, which was one of the sights of Delphi, the painter depicted the house of Antenor with the leopard's skin hung on the wall; in front of it were to be seen Antenor and his wife, with their children, including Glaucus, while beside them servants were lading an ass, to indicate the long journey which the exiles were about to undertake. See Pausanias, x. 27. 3 sq. According to Roman tradition, Antenor led a colony of Eneitians to the head of the Adriatic, where the people were thenceforth called Venetians (Liv. i. 1). As to Sophocles's play, *The Antenorids*, see *Tragicorum Graecorum Fragmenta*, ed. A. Nauck², p. 160; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 86 sqq.

¹ Compare Xenophon, *Cyneg.* i. 15; Quintus Smyrnaeus, *Posthomericæ*, xiii. 315-327; Virgil, *Aen.* ii. 699 sqq.

² Compare Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 49; Quintus Smyrnaeus, *Posthomericæ*, xiii. 354 sqq.; Tryphiodorus, *Excidium Ilii*, 627-633; J. Tzetzes, *Posthomericæ*, 729-731; Dictys Cretensis, *Bellum Trojanum*, v. 12. Deiphobus had married Helen after the death of Paris. See above, *Epitome*, v. 8. 9.

³ Compare Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 50; Pausanias, x. 25. 8; Quintus Smyrnaeus, *Posthomericæ*, xiii. 496-543; Scholia on Euripides, *Hecuba*, 123, and

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ἐλθεῖν ὕστερον. Αἶας δὲ ὁ Λοκρὸς Κασάνδραν ὀρώων περιπεπλεγμένην τῷ ξοάνῳ τῆς Ἀθηνᾶς βιάζεται· διὰ <τοῦ> το τὸ¹ ξόανον εἰς οὐρανὸν βλέπειν.²

ES 23 | Κτείναντες δὲ τοὺς Τρῶας τὴν πόλιν ἐνέπρῃσαν καὶ τὰ λάφυρα ἐμερίσαντο. καὶ θύσαντες πᾶσι τοῖς θεοῖς Ἀστυάνακτα ἀπὸ τῶν πύργων ἔρριψαν, Πολυξένην δὲ ἐπὶ τῷ Ἀχιλλέως τάφῳ κατέ-

¹ διὰ <τοῦ> το τὸ Wagner: διὰ τὸ τὸ E.

² For βλέπειν we should perhaps read βλέπει.

on *Troades*, 31; Dictys Cretensis, *Bellum Trojanum*, v. 13. Homer mentions Aethra as one of the handmaids of Helen at Troy (*Il.* iii. 53). Quintus Smyrnaeus (*l.c.*) has described at length the recognition of the grandmother by the grandsons, who, according to Hellanicus, went to Troy for the purpose of rescuing or ransoming her (Scholiast on Euripides, *Hecuba*, 123). The recognition was related also by Lesches (Pausanias, *l.c.*). Aethra had been taken prisoner at Athens by Castor and Pollux when they rescued their sister Helen. See above, iii. 7. 4, *Epitome*, i. 23. On the chest of Cypselus at Olympia the artist portrayed Helen setting her foot on Aethra's head and tugging at her handmaid's hair. See Pausanias, v. 19. 3; Dio Chrysostom, *Or.* xi. vol. i. p. 179, ed. L. Dindorf.

¹ As to the violence offered to Cassandra by Ajax, compare Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 49 sq.; Scholiast on Homer, *Il.* xiii. 66, referring to Callimachus; Pausanias, i. 15. 2, v. 11. 6, v. 19. 5, x. 26. 3, x. 31. 2; Quintus Smyrnaeus, *Posthomerica*, xiii. 420-429; Tryphiodorus, *Excidium Ilii*, 647-650; Virgil, *Aen.* ii. 403-406; Dictys Cretensis, *Bellum Trojanum*, v. 12; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 55 (First Vatican Mythographer, 181). Arctinus described how, in dragging Cassandra from the image of Athena, at which she had taken refuge, Ajax drew down the image itself. This incident was carved on the chest of Cypselus at Olympia (Pausanias, v. 19. 5), and painted by Polygnotus in his great

the Locrian Ajax, seeing Cassandra clinging to the wooden image of Athena, violated her; therefore they say that the image looks to heaven.¹

And having slain the Trojans, they set fire to the city and divided the spoil among them. And having sacrificed to all the gods, they threw Astyanax from the battlements² and slaughtered Polyxena on the

picture of the sack of Troy at Delphi (Pausanias, x. 26. 3). The Scholiast on Homer (*l.c.*) and Quintus Smyrnaeus describe how the image of Athena turned up its eyes to the roof in horror at the violence offered to the suppliant.

¹ Compare Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 50; Euripides, *Troades*, 719-739, 1133-1135; *id. Andromache*, 8-11; Pausanias, x. 26. 9; Quintus Smyrnaeus, *Posthomerica*, xiii. 251-257; Tryphiodorus, *Excidium Ilii*, 644-646; Tzetzes, *Schol. on Lycophron*, 1263; Scholiast on Euripides, *Andromache*, 10; Ovid, *Metamorph.* xiii. 415-417; Hyginus, *Fab.* 109; Seneca, *Troades*, 524 *sqq.*, 1063 *sqq.* While ancient writers generally agree that Astyanax was killed by being thrown from a tower at or after the sack of Troy, they differ as to the agent of his death. Arctinus, as reported by Proclus, says merely that he was killed by Ulysses. Tryphiodorus reports that he was hurled by Ulysses from a high tower. On the other hand, Lesches in the *Little Iliad* said that it was Neoptolemus who snatched Astyanax from his mother's lap and cast him down from the battlements (J. Tzetzes and Pausanias, *l.c.c.*). According to Euripides and Seneca, the murder of the child was not perpetrated in hot blood during the sack of Troy, but was deliberately executed after the capture of the city in pursuance of a decree passed by the Greeks in a regular assembly. This seems to have been the version followed by Apollodorus, who apparently regarded the death of Astyanax as a sacrifice, like the slaughter of Polyxena on the grave of Achilles. But the killing of Astyanax was not thus viewed by our other ancient authorities, unless we except Seneca, who describes how Astyanax leaped voluntarily from the wall, while Ulysses was reciting the words of the soothsayer Calchas and invoking the cruel gods to attend the rite.

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σφαξαν. λαμβάνει δὲ Ἀγαμέμνων μὲν κατ' ἐξάι-
 ρετον Κασάνδραν, Νεοπτόλεμος δὲ Ἀνδρόμαχην,
 Ὀδυσσεὺς δὲ Ἑκάβην. ὥς δὲ ἔνιοι λέγουσιν,
 Ἐλενος αὐτὴν λαμβάνει, καὶ διακομισθεὶς εἰς
 Χερρόνησον σὺν αὐτῇ κύνα γενομένην θάπτει,
 ἐνθα νῦν λέγεται Κυνὸς σῆμα. Λαοδίκην μὲν γὰρ
 8 κάλλει τῶν Πριάμου θυγατέρων διαφέρουσιν βλε-
 πόντων πάντων γῇ χάσματι ἀπέκρυψεν. | ὥς δὲ

¹ As to the sacrifice of Polyxena on the grave of Achilles, see Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 50; Euripides, *Hecuba*, 107 sqq., 218 sqq., 391-393, 521-582; Quintus Smyrnaeus, *Posthomerica*, xiv. 210-328; Tryphiodorus, *Excidium Ilii*, 686 sq.; Tzetzes, *Schol. on Lycophron*, 323; Hyginus, *Fab.* 110; Ovid, *Metamorph.* xiii. 439-480; Seneca, *Troades*, 168 sqq., 938-944, 1118-1164; Dictys Cretensis, *Bellum Trojanum*, v. 13; Servius, on Virgil, *Aen.* iii. 322. According to Euripides and Seneca, the ghost of Achilles appeared above his grave and demanded the sacrifice of the maiden. Others said that the spirit of the dead showed himself in a dream to Neoptolemus (so Quintus Smyrnaeus) or to Agamemnon (so Ovid). In Quintus Smyrnaeus the ghost threatens to keep the Greeks windbound at Troy until they have complied with his demand, and accordingly the offering of the sacrifice is followed by a great calm. Euripides seems to have contemplated the sacrifice, in primitive fashion, as a means of furnishing the ghost with the blood needed to quench his thirst (*Hecuba*, 391-393, 536 sq.); but Seneca represents the ghost as desiring to have Polyxena as his wife in the Elysian Fields (*Troades*, 938-944). A more romantic turn is given to the tradition by Philostratus, who says that after the death of Achilles, and before the fall of Troy, the amorous Polyxena stole out from the city and stabbed herself to death on the grave of Achilles, that she might be his bride in the other world. See Philostratus, *Heroica*, xx. 18; *id. Vit. Apollon.* iv. 16. 4. According to the usual tradition, it was Neoptolemus who slew the maiden on his father's tomb. Pictures of the sacrifice were to be seen at Athens and Per-

grave of Achilles.¹ And as special awards Agamemnon got Cassandra, Neoptolemus got Andromache, and Ulysses got Hecuba.² But some say that Helenus got her, and crossed over with her to the Chersonese³; and that there she turned into a bitch, and he buried her at the place now called the Bitch's Tomb.⁴ As for Laodice, the fairest of the daughters of Priam, she was swallowed up by a chasm in the earth in the sight of all.⁵ When they

gamus (Pausanias, i. 22. 6, x. 25. 10). Sophocles wrote a tragedy on the theme. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 161 *sqq.*

² Compare Quintus Smyrnaeus, *Posthomericæ*, xiv. 20-23, who agrees with Apollodorus as to the partition of these captive women among the Greek leaders.

³ This is the version of the story adopted by Dares Phrygius, who says that Helenus went to the Chersonese along with Hecuba, Andromache, and Cassandra (*De Excidio Trojæ*, 43).

⁴ As to the transformation of Hecuba into a bitch, compare Euripides, *Hecuba*, 1259-1273; Quintus Smyrnaeus, *Posthomericæ*, xiv. 347-351; Dio Chrysostom, *Or.* xxxii. vol. ii. p. 20, ed. L. Dindorf; Agatharchides, *De Erythraeo Mari*, in Photius, *Bibliotheca*, p. 442a 23 *sq.*, ed. Bekker; Julius Pollux, v. 45; Tzetzes, *Schol. on Lycophron*, 315, 1176; Cicero, *Tuscul. Disput.* iii. 26. 63; Ovid, *Metamorph.* xiii. 565-571; Hyginus, *Fab.* 111; Servius, on Virgil, *Aen.* iii. 6; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. p. 145 (Second Vatican Mythographer, 209). A rationalistic version of the story is told by Dictys Cretensis (*Bellum Trojanum*, v. 16). We may conjecture that the fable of the transformation originated in the resemblance of the name Hecuba to the name Hecate; for Hecate was supposed to be attended by dogs, and Hecuba is called an attendant of Hecate (Tzetzes, *Schol. on Lycophron*, 1176).

⁵ Compare Quintus Smyrnaeus, *Posthomericæ*, xiii. 544-551; Tryphiodorus, *Excidium Ilii*, 660-663; J. Tzetzes, *Posthomericæ*, 736; *id.* *Schol. on Lycophron*, 314.

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ES ἔμελλον ἀποπλεῖν πορθήσαντές Τροίαν, ὑπὸ Κάλχαντος κατείχοντο, μηνίειν Ἀθηνᾶν αὐτοῖς λέγοντος διὰ τὴν Αἴαντος ἀσέβειαν. | καὶ τὸν μὲν Αἴαντα¹ κτείνειν ἔμελλον, φεύγοντα² δὲ ἐπὶ βωμὸν εἶασαν.

S VI. | Καὶ μετὰ ταῦτα συνελθόντων εἰς ἐκκλησίαν, Ἀγαμέμνων καὶ Μενέλαος ἐφιλονείκουν, Μενελάου λέγοντος ἀποπλεῖν, Ἀγαμέμνονος δὲ ἐπιμένειν κελεύοντος καὶ θύειν Ἀθηνᾶ. | ἀναχθέντες³ δὲ Διομήδης <καὶ>⁴ Νέστωρ καὶ Μενέλαος ἅμα, οἱ μὲν εὐπλοοῦσιν, ὁ δὲ Μενέλαος χειμῶνι περιπεσών, τῶν λοιπῶν ἀπολομένων σκαφῶν, πέντε ναυσὶν ἐπ' Αἴγυπτον ἀφικνεῖται.

2 Ἀμφίλοχος δὲ καὶ Κάλχας καὶ Λεοντεὺς καὶ Ποδαλείριος καὶ Πολυποίτης⁵ ἐν Ἰλῖφ τὰς ναῦς ἀπολιπόντες ἐπὶ Κολοφῶνα πεζῇ πορεύονται, κακεῖ θύπτουσι Κάλχαντα τὸν μάντιν· ἦν γὰρ αὐτῷ λόγιον τελευτήσσειν, ἐὰν ἑαυτοῦ⁶ σοφωτέρῳ 3 περιτύχῃ μάντει. ὑποδεχθέντων οὖν ὑπὸ Μόφου μαντεως, ὃς Ἀπόλλωνος καὶ Μαντοῦς παῖς ὑπῆρχεν, οὗτος ὁ Μόφος περὶ μαντικῆς ἤρισε Κάλχαντι. καὶ Κάλχαντος ἀνακρίναντος ἐρινεοῦ

¹ καὶ τὸν μὲν Αἴαντα κτείνειν S: τὸν μέντοι Αἴαντα διὰ τὴν ἀσεβείαν κτείνειν E.

² φεύγοντα ES: we should perhaps read φυγόντα.

³ ἀναχθέντες δὲ Διομήδης Νέστωρ καὶ Μενέλαος ἅμα, οἱ μὲν ἀποπλοοῦσιν, ὁ δὲ Μενέλαος χειμῶνι περιπεσών E: Διομήδης μὲν οὖν καὶ Νέστωρ εὐπλοοῦσι, Μενέλαος δὲ μετὰ τούτων ἀναχθεὶς χειμῶνι περιπεσών S. In the text I have corrected the ἀποπλοοῦσιν of E by the εὐπλοοῦσιν of S.

⁴ καὶ inserted by Frazer.

⁵ καὶ Ποδαλείριος καὶ Πολυποίτης E, wanting in S.

⁶ ἑαυτοῦ S: αὐτοῦ E.

had laid Troy waste and were about to sail away, they were detained by Calchas, who said that Athena was angry with them on account of the impiety of Ajax. And they would have killed Ajax, but he fled to the altar and they let him alone.¹

VI. After these things they met in assembly, and Agamemnon and Menelaus quarrelled, Menelaus advising that they should sail away, and Agamemnon insisting that they should stay and sacrifice to Athena. When they put to sea, Diomedes, Nestor, and Menelaus in company, the two former had a prosperous voyage, but Menelaus was overtaken by a storm, and after losing the rest of his vessels, arrived with five ships in Egypt.²

But Amphiloclus, and Calchas, and Leonteus, and Podalirius, and Polypoetes left their ships in Ilium and journeyed by land to Colophon, and there buried Calchas the diviner³; for it was foretold him that he would die if he met with a wiser diviner than himself. Well, they were lodged by the diviner Mopsus, who was a son of Apollo and Manto, and he wrangled with Calchas about the art of divination. A wild fig-tree grew on the spot,

¹ Compare Arctinus, *Ilii Persis*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 49 sq. Ulysses advised the Greeks to stone Ajax to death for his crime against Cassandra (Pausanias, x. 31. 2).

² Compare Homer, *Od.* iii. 130 sqq., 276 sqq.; Hagias, *Returns (Nostoi)*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53.

³ Compare Hagias, *Returns*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53; Strabo, xiv. 1. 27, p. 642; Tzetzes, *Schol. on Lycophron*, 427-430, 980.

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ἐστώσης “Πόσους¹ ὀλύνθους φέρει;” ὁ Μόψος·
 “Μυρίους” ἔφη “καὶ μέδιμνον καὶ ἓνα ἄλυνθον
 4 περισσόν” καὶ εὐρέθησαν οὕτω. Μόψος δὲ σὺδς
 οὔσης ἐπιτόκου ἡρώτα Κάλχαντα,² πόσους χοί-
 S ρους³ κατὰ γαστρός ἔχει καὶ πότε τέκοι.⁴ | τοῦ δὲ
 εἰπόντος·⁵ “Ὀκτώ,” μειδιάσας ὁ Μόψος ἔφη·
 “Κάλχας τῆς ἀκριβοῦς μαντείας ἀπεναντιῶς⁶
 διακεῖται, ἐγὼ δ’ Ἀπόλλωνος καὶ Μαντοῦς παῖς
 ὑπάρχων τῆς ἀκριβοῦς μαντείας τὴν ὀξυδορκίαν
 πάντως πλουτῶ, καὶ οὐχ ὥς ὁ Κάλχας ὀκτώ, ἀλλ’
 ἐννέα κατὰ γαστρός, καὶ τούτους ἄρρενας ὅλους
 ἔχειν μαντεύομαι, καὶ αὖριον ἀνυπερβέτως ἐν ἑκτῇ
 ES ὥρᾳ τεχθήσεσθαι.” | ὧν⁷ γενομένων Κάλχας ἀθυ-
 S μήσας ἀπέθανε⁸ | καὶ ἐτάφη ἐν Νοτίῳ.

¹ “πόσους ὀλύνθους . . . καὶ εὐρέθησαν οὕτω E: “πόσα ἔχει;” τοῦ δὲ εἰπόντος μύρια καὶ μέτρον μέδιμνον καὶ ἓν περισσόν,” καταστήσας Κάλχας μυριάδα εὔρε καὶ μέδιμνον καὶ ἓν πλεονάζον κατὰ τὴν τοῦ Μόψου πρόρρησιν S. Here καταστήσας is clearly wrong. Herwerden conjectured κατασείσας (*Mnemosyne*, N.S. xx. (1892), p. 200): Wagner suggested καταπλήσας (viz. τὸ μέτρον). Perhaps we should read καταμετρήσας (comparing Tzetzes, *Schol. on Lycophron*, 427, καὶ μετρήσαντες εὔρον οὕτω).

² ἡρώτα Κάλχαντι (sic) S: ἡρώτησε Κάλχαντα Tzetzes, *Schol. on Lycophron*, 427: ἡρώτα E.

³ πόσους χοίρους S (compare Tzetzes, *Schol. on Lycophron*, 980, Πόσους χοίρους ἔχει κατὰ γαστρός): πόσους E.

⁴ καὶ πότε τέκοι E, wanting in S.

⁵ τοῦ δὲ εἰπόντος . . . ἐν ἑκτῇ ὥρᾳ τεχθήσεσθαι S: τοῦ δὲ μηδὲν εἰπόντος αὐτὸς ἔφη δέκα χοίρους ἔχειν καὶ τὸν ἓνα τούτων ἄρρενα, τέξεσθαι δὲ αὖριον E, “and when he (Calchas) said nothing, he himself (Mopsus) said that the sow had ten pigs, and that one of them was a male, and that she would farrow on the morrow.” Thus the versions of S and E differ on some points. The version of Tzetzes (*Schol. on Lycophron*, 980) agrees substantially, though not verbally, with that of E. It runs thus: Μόψος δὲ σὺδς ἐπὶ τόκου ἐστώσης, ἤρετο, Πόσους χοίρους ἔχει κατὰ γαστρός, καὶ πότε τέξεται; Κάλχαντος δὲ μή κριναμένου, αὐτὸς δὲ Μόψος πάλιν εἶπε, Δέκα χοίρους ἔχει, ὧν

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and when Calchas asked, "How many figs does it bear?" Mopsus answered, "Ten thousand, and a bushel, and one fig over," and they were found to be so. And when Mopsus asked Calchas concerning a pregnant sow, "How many pigs has she in her womb, and when will she farrow?" Calchas answered, "Eight." But Mopsus smiled and said, "The divination of Calchas is the reverse of exact; but I, as a son of Apollo and Manto, am extremely rich in the sharp sight which comes of exact divination, and I divine that the number of pigs in the womb is not eight, as Calchas says, but nine, and that they are all male and will be farrowed without fail to-morrow at the sixth hour." So when these things turned out so, Calchas died of a broken heart and was buried at Notium.¹

¹ Compare Strabo, xiv. 1. 27, pp. 642 *sq.*; Tzetzes, *Schol. on Lycophron*, 427-430, 980. From Strabo we learn that the riddle of Calchas concerning the wild fig-tree was recorded by Hesiod, and that the riddle of Mopsus concerning the sow was recorded by Pherecydes. Our authorities vary somewhat in regard to the latter riddle. According to Pherecydes, the true answer was, "Three little pigs, and one of them a female." According to Tzetzes, Calchas could not solve the riddle, so Mopsus solved it by saying that the sow would farrow ten little pigs, of which one would be a male. Strabo also tells us that the oracle which doomed Calchas to death whenever he should meet a diviner more skilful than himself, was mentioned by Sophocles in his play *The Demand for Helen*. As to that play, see *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 121 *sqq.* A different story of the rivalry of the two seers is told by Conon (*Narrat.* 6).

δ εἰς ἄρρην τέξεται δὲ κατὰ τὴν αἰρίον. οὗ γενομένου Κάλχας ἀθυμήσας τελευτᾷ. The same version is repeated by Tzetzes elsewhere (*Schol. on Lycophron*, 427) with a few verbal variations. ⁶ ἀπεναντίας Frazer: ἀπεναντίας S.

⁷ ὦν E: τοῦτων γοῦν S.

⁸ ἀπέθανε S: τελευτᾷ E, Tzetzes, *Schol. on Lycophron*, 427 and 980.

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- 5 Ἀγαμέμνων δὲ θύσας ἀνάγεται καὶ Τενέδφ προσ-
 ἵσχει, Νεοπτόλεμον δὲ πείθει Θέτις ἀφικομένη
 ἐπιμένειν δύο ἡμέρας καὶ θυσιάσαι, καὶ ἐπιμένει.
 οἱ δὲ ἀνάγονται καὶ περὶ Τήνων χειμάζονται.
 Ἀθηνᾶ γὰρ ἐδεήθη Διὸς τοῖς Ἑλλήσι χεიმῶνα
 ἐπιπέμψαι. καὶ πολλὰ νῆες βυθίζονται.
- ES 6 | Ἀθηνᾶ δὲ¹ ἐπὶ τὴν Αἶαντος ναῦν κεραυνὸν
 βάλλει, ὃ δὲ τῆς νεὸς διαλυθείσης ἐπὶ τινα πέτραν
 διασωθεὶς παρὰ τὴν θεοῦ ἔφη πρόνοιαν σσεῶσθαι.
 Ποσειδῶν δὲ πλήξας τῇ τριαίνῃ² τὴν πέτραν
 ἔσχισεν, ὃ δὲ πεσὼν εἰς τὴν θάλασσαν τελευτᾷ,
 καὶ ἐκβρασθέντα θάπτει Θέτις ἐν Μυκόνφ.
- 7 Τῶν δὲ ἄλλων Εὐβοίᾳ προσφερομένων νυκτὸς
 Ναύπλιος ἐπὶ τοῦ Καφηρέως ὄρους³ πυρσὸν
 ἀνάπτει· οἱ δὲ νομίσαντες εἶναι τινας τῶν
 σσεωσμένων προσπλέουσι, καὶ περὶ τὰς Καφη-
 ρίδας πέτρας θραύεται τὰ σκάφη καὶ πολλοὶ

¹ Ἀθηνᾶ δὲ S: "Οτι Ἀθηνᾶ E.

² πλήξας τῇ τριαίνῃ S: τριαίνῃ πλήξας E.

³ ὄρους E: ὄρους τῆς Εὐβοίας S.

¹ As to the shipwreck and death of the Locrian Ajax, compare Homer, *Od.* iv. 499-511; Hagias, *Returns*, summarized by Proclus, in *Epícorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53; Scholiast on Homer, *Il.* xiii. 66; Quintus Smyrnaeus, *Posthomericæ*, xiv. 530-589; Tzetzes, *Schol. on Lycophron*, 365, 387, 389, 402; Virgil, *Aen.* i. 39-45; Hyginus, *Fab.* 116; Seneca, *Agamemnon*, 532-556; Dictys Cretensis, *Bellum Trojanum*, vi. 1. In his great picture of the underworld, which Polygnotus painted at Delphi, the artist depicted Ajax as a castaway, the brine forming a scurf on his skin (Pausanias, x. 31. 1). According to the Scholiast on Homer (*l.c.*) Ajax was cast up on the shore of Delos, where Thetis found and buried him. But as it was unlawful to be buried or even to die in Delos (Thucydides, iii. 104), the

EPITOME, vi. 5-7

After sacrificing, Agamemnon put to sea and touched at Tenedos. But Thetis came and persuaded Neoptolemus to wait two days and to offer sacrifice; and he waited. But the others put to sea and encountered a storm at Tenos; for Athena entreated Zeus to send a tempest against the Greeks; and many ships foundered.

And Athena threw a thunderbolt at the ship of Ajax; and when the ship went to pieces he made his way safe to a rock, and declared that he was saved in spite of the intention of Athena. But Poseidon smote the rock with his trident and split it, and Ajax fell into the sea and perished; and his body, being washed up, was buried by Thetis in Myconos.¹

The others being driven to Euboea by night, Nauplius kindled a beacon on Mount Caphareus; and they, thinking it was some of those who were saved, stood in for the shore, and the vessels were wrecked on the Capherian rocks, and many men perished.²

statement of Apollodorus that Ajax was buried in Myconus, a small island to the east of Delos, is more probable. It is said that on hearing of his death the Locrians mourned for him and wore black for a year, and every year they laded a vessel with splendid offerings, hoisted a black sail on it, and, setting the ship on fire, let it drift out to sea, there to burn down to the water's edge as a sacrifice to the drowned hero. See Tzetzes, *Schol. on Lycophron*, 365. Sophocles wrote a tragedy, *The Locrian Ajax*, on the crime and punishment of the hero. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 8 sqq.

² As to the false lights kindled by Nauplius to lure the Greek ships on to the breakers, see above, ii. 1. 5; Euripides, *Helen*, 766 sq., 1126 sqq.; Scholiast on Euripides, *Orestes*, 432; Quintus Smyrnaeus, *Posthomerica*, xiv. 611-628; Tzetzes, *Schol. on Lycophron*, 384; Propertius, v. 1. 115 sq.; Hyginus, *Fab.* 116; Seneca, *Agamemnon*, 557-575; Dictys Cretensis, *Bellum Trojanum*, vi. 1; Servius on Virgil, *Aen.*

APOLLODORUS

- E 8 τελευτῶσιν. | ὁ γὰρ τοῦ Ναυπλίου¹ καὶ Κλυμένης
τῆς Κατρέως υἱὸς Παλαμήδης ἐπιβουλαῖς Ὀδυσ-
σέως λιθοβοληθεὶς ἀναιρεῖται. τοῦτο μαθὼν Ναύ-
πλιος ἐπλευσε πρὸς τοὺς Ἑλληνας καὶ τὴν τοῦ
9 παιδὸς ἀπήτει ποινὴν· ἄπρακτος δὲ ὑποστρέψας,
ὥς πάντων χαριζομένων τῷ βασιλεῖ Ἀγαμέμνονι,
μεθ' οὗ τὸν Παλαμήδην ἀνείλεν Ὀδυσσεύς, παρα-
πλέων τὰς χώρας τὰς Ἑλληνίδας παρεσκεύασε
τὰς τῶν Ἑλλήνων γυναῖκας μοιχευθῆναι, Κλυ-
ταιμνήστραν Αἰγίσθῳ, Αἰγιάλειαν τῷ Σθενέλου
10 Κομήτῃ, τὴν Ἰδομενέως Μῆδαν ὑπὸ Λεύκου· ἦν
καὶ ἀνείλε Λεύκος ἅμα Κλεισιθύρα² τῇ θυγατρὶ
ταύτης ἐν τῷ ναῷ³ προσφυγούσῃ, καὶ δέκα πόλεις
ἀποσπάσας⁴ τῆς Κρήτης ἐτυράνησε· καὶ μετὰ
τὸν Τρωικὸν πόλεμον καὶ τὸν Ἰδομενέα κατάραντα
11 τῇ Κρήτῃ ἐξήλασε. ταῦτα πρότερον κατασκευά-
σας ὁ Ναῦπλιος, ὕστερον μαθὼν τὴν εἰς τὰς
πατρίδας τῶν Ἑλλήνων ἐπάνοδον, τὸν εἰς τὸν
Καφηρέα, νῦν δὲ Ξυλοφάγον λεγόμενον, ἀνήψε
φρυκτόν· ἔνθα προσπελάσαντες Ἕλληνες ἐν τῷ
δοκεῖν λιμένα εἶναι διεφθάρησαν.

¹ τοῦ Ναυπλίου Frazer: αὐτοῦ τοῦ Ναυπλίου E, Wagner.

² Κλεισιθύρα E: Κλεισιθήρα Lycophron, *Alexandra*, 1222, Tzetzēs, *Schol. on Lycophron*, 384, *id. Chiliades*, iii. 294.

³ The name of the deity of the temple seems wanting, perhaps τῆς Ἀθηνᾶς.

⁴ ἀποσπάσας E, Tzetzēs, *Schol. on Lycophron*, 384. We should perhaps read ἀποστήσας, "having caused to revolt."

xi. 260; Laetantius Placidus on Statius, *Achil.* i. 93; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 46, 141 (First Vatican Mythographer, 144; Second Vatican Mythographer, 201). The story was probably told by Hagias in his epic *The Returns* (*Nostoi*), though in the abstract of

EPITOME, vi. 7-11

For Palamedes, the son of Nauplius and Clymene daughter of Catreus, had been stoned to death through the machinations of Ulysses.¹ And when Nauplius learned of it,² he sailed to the Greeks and claimed satisfaction for the death of his son; but when he returned unsuccessful (for they all favoured King Agamemnon, who had been the accomplice of Ulysses in the murder of Palamedes), he coasted along the Grecian lands and contrived that the wives of the Greeks should play their husbands false, Clytaemnestra with Aegisthus, Aegialia with Cometes, son of Sthenelus, and Meda, wife of Idomeneus, with Leucus. But Leucus killed her, together with her daughter Clisithyra, who had taken refuge in the temple; and having detached ten cities from Crete he made himself tyrant of them; and when after the Trojan war Idomeneus landed in Crete, Leucus drove him out.³ These were the earlier contrivances of Nauplius; but afterwards, when he learned that the Greeks were on their way home to their native countries, he kindled the beacon fire on Mount Caphereus, which is now called Xylophagus; and there the Greeks, standing in shore in the belief that it was a harbour, were cast away.

that poem there occurs merely a mention of "the storm at the Capherian Rocks." See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53. The wrecker Nauplius was the subject of a tragedy by Sophocles. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 80 *sqq.*

¹ As to the death of Palamedes, see above, *Epitome*, iii. 8.

² This passage, down to the end of § 12, is quoted with some slight verbal changes, but without citing his authority, by Tzetzes, *Schol. on Lycophron*, 384-386; compare *id.* on v. 1093.

³ See Appendix, "The vow of Idomeneus."

APOLLODORUS

- 12 Νεοπτόλεμος δὲ μείνας ἐν Τενέδῳ δύο ἡμέρας
ὑποθήκαις τῆς Θέτιδος εἰς Μολοσσούς περὶ ἀπῆει
μετὰ Ἑλένου, καὶ παρὰ τὴν ὁδὸν ἀποθανόντα
Φοῖνικα θάπτει, καὶ νικήσας μάχῃ Μολοσσούς
βασιλεύει, καὶ ἐξ Ἀνδρομάχης γεννᾷ Μολοσσόν.
- 13 Ἑλένος δὲ κτίσας ἐν τῇ Μολοσσίᾳ πόλιν κατοικεῖ,
καὶ δίδωσιν αὐτῷ Νεοπτόλεμος εἰς γυναῖκα τὴν
μητέρα Δηιδάμειαν. Πηλέως δὲ ἐκ Φθίας ἐκβλη
θέντος ὑπὸ τῶν Ἀκάστου παίδων καὶ ἀποθαν-

¹ Compare Hagias, *Returns*, summarized by Proclus, in *Epícorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53; Tzetzes, *Schol. on Lycophron*, 902, quoting "Apollodorus and the rest." According to Servius (on Virgil, *Aen.* ii. 166), it was the soothsayer Helenus who, foreseeing the shipwreck of the Greek leaders, warned Neoptolemus to return home by land; hence in gratitude for this benefit Neoptolemus at his death bequeathed Andromache to Helenus to be his wife (Servius, on Virgil, *Aen.* iii. 297). Neoptolemus was on friendly terms with Helenus, because the seer had revealed to the Greeks the means by which Troy could be taken, and because in particular he had recommended the fetching of Neoptolemus himself from Scyros. See above, *Epitome*, v. 10. A different tradition is recorded by Eustathius, on Homer, *Od.* iii. 189, p. 1463. He says that Neoptolemus sailed across the sea to Thessaly and there burned his ships by the advice of Thetis; after which, being directed by the soothsayer Helenus to settle wherever he should find a house with foundations of iron, walls of wood, and roof of wool, he marched inland till he came to the lake Pambotis in Epirus, where he fell in with some people camping under blankets supported by spears, of which the blades were stuck into the earth. Compare Scholiast on Homer, *Od.* iii. 188, who adds that, "having laid waste Molossia, he begot Molossus by Andromache, and from Molossus is descended the race of the kings of Molossia, as Eratosthenes relates." The lake Pambotis is believed to be what is now called the lake of Joannina, near which Dodona was situated. Pausanias (i. 11. 1) mentions that Pyrrhus (Neoptolemus) settled in Epirus "in

EPITOME, VI. 12-13

After remaining in Tenedos two days at the advice of Thetis, Neoptolemus set out for the country of the Molossians by land with Helenus, and on the way Phoenix died, and Neoptolemus buried him;¹ and having vanquished the Molossians in battle he reigned as king and begat Molossus on Andromache. And Helenus founded a city in Molossia and inhabited it, and Neoptolemus gave him his mother Deidamia to wife.² And when Peleus was expelled from Phthia by the sons of Acastus³ and died, Neoptolemus

compliance with the oracles of Helenus," and that he had Molossus, Pielus, and Pergamus by Andromache.

¹ As to Deidamia, mother of Neoptolemus, see above, iii. 13. 8. The marriage of Helenus to Deidamia appears not to be mentioned by any other ancient writer.

² According to Euripides (*Troades*, 1126-1130), while Neoptolemus was still at Troy, he heard that his grandfather Peleus had been expelled by Acastus; hence he departed for home in haste, taking Andromache with him. The Scholiast on this passage of Euripides (v. 1128) says that Peleus was expelled by Acastus's two sons, Archander and Architeles, and that the exiled king, going to meet his grandson Neoptolemus, was driven by a storm to the island of Cos, where he was entertained by a certain Molon and died. As to an early connexion between Thessaly and Cos, see W. R. Paton and E. L. Hicks, *The Inscriptions of Cos*, pp. 344 sqq. A different and much more detailed account of the exile of Peleus is furnished by Dictys Cretensis, *Bellum Trojanum*, vi. 7-9. According to it, when Neoptolemus was refitting his shattered ships in Molossia, he heard that Peleus had been deposed and expelled by Acastus. Hastening to the aid of his aged grandfather, he found him hiding in a dark cave on the shore of one of the Sepiades Islands, where he eagerly scanned every passing sail in hopes that one of them would bring his grandson to his rescue. By disguising himself Neoptolemus contrived to attack and kill Acastus's two sons, Menalippus and Plisthenes, when they were out hunting. Afterwards, disguising himself as a Trojan captive, he lured Acastus himself to the cave and would have slain him there,

APOLLODORUS

όντος, Νεοπτόλεμος τὴν βασιλείαν τοῦ πατρὸς
 14 παρέλαβε. καὶ μανέντος Ὀρέστου ἀρπάζει τὴν
 ἐκείνου γυναῖκα Ἑρμιόνην κατηγγυημένην αὐτῷ
 πρότερον ἐν Τροίᾳ, καὶ διὰ τοῦτο ἐν Δελφοῖς ὑπὸ

if it had not been for the intercession of Thetis, who had opportunely arrived from the sea to visit her old husband Peleus. Happy at his escape, Acastus resigned the kingdom on the spot to Neoptolemus, and that hero at once took possession of the realm in company with his grandfather, his divine grandmother Thetis, and the companions of his voyage. This romantic narrative may be based on a lost Greek tragedy, perhaps on the *Peleus* of Sophocles, a play in which the dramatist appears to have dealt with the fortunes of Peleus in his old age. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 140 *sqq.* The statement of Dictys Cretensis that Peleus took refuge in one of the Sepiades Islands suggests that in the scholium on Euripides (*l.c.*) the name Icos should be read instead of Cos, as has been argued by several scholars (A. C. Pearson, *op. cit.* ii. 141); for Icos was a small island near Euboea (Stephanus Byzantius, *s.v.* Ἴκος), and would be a much more natural place of refuge for Peleus than the far more distant island of Cos. Moreover, we have the positive affirmation of the poet Antipater of Sidon that Peleus was buried in Icos (*Anthologia Palatina*, vii. 2. 9 *sq.*). The connexion of Peleus with the Sepiades Islands is further supported by Euripides; for in his play *Andromache* (*vv.* 1253–1269) he tells how Thetis bids her old husband Peleus tarry in a cave of these islands, till she should come with a band of Nereids to fetch him away, that he might dwell with her as a god for ever in the depths of the sea. In the same play (*vv.* 22 *sq.*) Euripides says that Neoptolemus refused to accept the sceptre of Pharsalia in the lifetime of his grandfather Peleus.

¹ In this passage Apollodorus appears to follow the account given by Euripides in his *Andromache*, 967–981. According to that account, Menelaus gave his daughter Hermione in marriage to her cousin Orestes, the son of Agamemnon and Clytaemnestra. But in the Trojan war he afterwards promised the hand of Hermione to Neoptolemus, if Neoptolemus should succeed in capturing Troy. Accordingly on his return

EPITOME, vi. 13-14

succeeded to his father's kingdom. And when Orestes went mad, Neoptolemus carried off his wife Hermione, who had previously been betrothed to him in Troy¹; and for that reason he was slain by Orestes

from the war Neoptolemus claimed his bride from her husband Orestes, who was then haunted and maddened by the Furies of his murdered mother Clytaemnestra. Orestes protested, but in vain; Neoptolemus insolently reproached him with his crime of matricide and with the unseen avengers of blood by whom he was pursued. So Orestes was obliged to yield up his wife to his rival, but he afterwards took his revenge by murdering Neoptolemus at Delphi. This version of the legend is followed also by Hyginus (*Fab.* 123). An obvious difficulty is presented by the narrative; for if Menelaus had given his daughter in marriage to Orestes, how could he afterwards have promised her to Neoptolemus in the lifetime of her first husband? This difficulty was met by another version of the story, which alleged that Hermione was betrothed or married to Orestes by her grandfather Tyndareus in the absence of her father Menelaus, who was then away at the Trojan war; that meantime, in ignorance of this disposal of his daughter, Menelaus had promised her hand to Neoptolemus before Troy, and that on his return from the war Neoptolemus took her by force from Orestes. See Eustathius, on Homer, *Od.* iv. 3, p. 1479; Scholiast on Homer, *Od.* iv. 4; Ovid, *Heroides*, viii. 31 *sqq.*; Servius, on Virgil, *Aen.* iii. 330, compare *id.* on v. 297. According to the tragic poet Philocles, not only had Hermione been given in marriage by Tyndareus to Orestes, but she was actually with child by Orestes when her father afterwards married her to Neoptolemus. See Scholiast on Euripides, *Andromache*, 32. This former marriage of Hermione to Orestes, before she became the wife of Neoptolemus, is recognized by Virgil (*Aen.* iii. 330), and Ovid (*Heroides*, viii. *passim*), but it is unknown to Homer. On the other hand, Homer records that Menelaus betrothed Hermione to Neoptolemus at Troy, and celebrated the marriage after his return to Sparta (*Od.* iv. 1-9). Sophocles wrote a tragedy *Hermione*, the plot of which seems to have resembled that of the *Andromache* of Euripides. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 141 *sqq.* Euripides does not appear to have been consistent in his view that

APOLLODORUS

Ὁρέστου κτείνεται. ἔνιοι δὲ αὐτόν φασι παρα-
γεγόμενον εἰς Δελφοὺς ἀπαιτεῖν ὑπὲρ τοῦ πατρὸς
τὸν Ἀπόλλωνα δίκας καὶ συλᾶν τὰ ἀναθήματα
καὶ τὸν νεῶν ἐμπιμπράναι, καὶ διὰ τοῦτο ὑπὸ
Μαχαίρεως ¹ τοῦ Φωκέως ἀναιρεθῆναι.

¹ Μαχαίρεως Wagner : βαχαίρεως E.

Neoptolemus forcibly deprived Orestes of Hermione and married her himself; for in his play *Orestes* (vv. 1653-1657) he makes Apollo prophesy to Orestes that he shall wed Hermione, but that Neoptolemus shall never do so.

¹ The murder of Neoptolemus at Delphi, as Apollodorus observes, was variously related. According to Euripides, Neoptolemus paid two visits to Delphi. On the first occasion he went to claim redress from Apollo, who had shot his father Achilles at Troy (see above, *Epitome*, v. 3). On the second occasion he went to excuse himself to the god for the rashness and impiety of which he had been guilty in calling the deity to account for the murder; and it was then that Orestes, enraged at having been robbed of his wife Hermione by Neoptolemus, waylaid and murdered his rival in the temple of Apollo, the fatal blow being struck, however, not by Orestes but by "a Delphian man." See Euripides, *Andromache*, 49-55, 1086-1165; compare *id. Orestes*, 1656 sq. This is the version of the story which Apollodorus appears to prefer. It is accepted also by Hyginus (*Fab.* 123), Velleius Paterculus (i. 1. 3), Servius (on Virgil, *Aen.* iii. 297 and 330), and somewhat ambiguously by Dictys Cretensis (*Bellum Trojanum*, vi. 12 sq.). The murder of Neoptolemus by Orestes is mentioned, but without any motive assigned, by Heliodorus (ii. 34) and Justin (xvii. 3. 7). A different account is given by Pindar. He says that Neoptolemus went to consult the god at Delphi, taking with him first-fruit offerings of the Trojan spoil; that there he was stabbed to death by a man in a brawl concerning the flesh of the victim, and that after death he was supposed to dwell within the sacred precinct and to preside over the processions and sacrifices in honour of heroes. See Pindar, *Nem.* vii. 34 (50)-47 (70); compare *id. Paean*, vi. 117 sqq., ed. Sandys. The Scholiast on the former of these passages of Pindar, verse

EPITOME, VI. 14

at Delphi. But some say that he went to Delphi to demand satisfaction from Apollo for the death of his father, and that he rifled the votive offerings and set fire to the temple, and was on that account slain by Machaereus the Phocian.¹

42 (62), explains the brawl by saying that it was the custom of the Delphians to appropriate (*ἀπράγειν*) the sacrifices; that Neoptolemus attempted to prevent them from taking possession of his offerings, and that in the squabble the Delphians despatched him with their swords. This explanation seems to be due to Pherecydes, for a Scholiast on Euripides (*Orestes*, 1655) quotes the following passage from that early historian: "When Neoptolemus married Hermione, daughter of Menelaus, he went to Delphi to inquire about offspring; for he had no children by Herinione. And when at the oracle he saw the Delphians scrambling for (*διαπράσσοντας*) the flesh, he attempted to take it from them. But their priest Machaereus killed him and buried him under the threshold of the temple." This seems to have been the version of the story followed by Pausanias, for he mentions the hearth at Delphi on which the priest of Apollo slew Neoptolemus (x. 24. 4), and elsewhere he says that "the Pythian priestess ordered the Delphians to kill Pyrrhus (Neoptolemus), son of Achilles" (i. 13. 9; compare iv. 17. 4). That the slayer of Neoptolemus was called Machaereus is mentioned also by a Scholiast on Euripides (*Andromache*, 53) and by Strabo (ix. 3. 9, p. 421), who says that Neoptolemus was killed "because he demanded satisfaction from the god for the murder of his father, or, more probably, because he had made an attack on the sanctuary." Indeed, Asclepiades, in his work *Tragodoumena*, wrote as follows: "About his death almost all the poets agree that he was killed by Machaereus and buried at first under the threshold of the temple, but that afterwards Menelaus came and took up his body, and made his grave in the precinct. He says that Machaereus was a son of Daetas." See Scholiast on Pindar, *Nem.* vii. 42 (62). The story that Neoptolemus came to Delphi to plunder the sanctuary, which is noticed by Apollodorus and preferred by Strabo, is mentioned by Pausanias (x. 7. 1) and a Scholiast on Pindar (*Nem.* vii. 58, Boeckh). It is probably

APOLLODORUS

- E 15 | "Οτι πλανηθέντες¹ Ἕλληνες ἄλλοι ἀλλαχοῦ
κατάραντες κατοικοῦσιν, οἱ μὲν εἰς Λιβύην, οἱ
δὲ εἰς Ἰταλίαν, εἰς Σικελίαν ἕτεροι, τινὲς δὲ
πρὸς τὰς πλησίον Ἰβηρίας νήσους, ἄλλοι παρὰ
τὸν Σαγγάριον ποταμόν· εἰσὶ δὲ οἱ καὶ Κύπρον
S ὤκησαν. | τῶν δὲ ναυαγησάντων περὶ τὸν Καφη-
ρέα² ἄλλος ἀλλαχῇ φέρεται, Γουνεὺς μὲν εἰς
Λιβύην, Ἀντιφός δὲ ὁ Θεσσαλοῦ εἰς Πελασγούς
καὶ <τὴν> χώραν³ κατασχὼν Θεσσαλίαν ἐκάλε-
σεν, ὁ δὲ Φιλοκτῆτης πρὸς Ἰταλίαν εἰς Καμπανοὺς,

¹ "Οτι πλανηθέντες . . . Κύπρον ὤκησαν. This passage is from E: the passage immediately following (τῶν δὲ ναυαγησάντων . . . καὶ ἄλλος ἀλλαχοῦ) is from S. The two passages are perhaps duplicate versions of the same passage in the original unabridged work of Apollodorus; but as they supplement each other, each giving details which are omitted by the other, I have printed them consecutively in the text. Wagner prints them in parallel columns to indicate that they are duplicates.

² Καφηρέα Keraueus: κηρία S.

³ <τὴν> χώραν Wagner (comparing Tzetzes, *Schol. on Lycophron*, 911, καὶ τὴν χώραν κατασχόν).

not inconsistent with the story that he went to demand satisfaction from, or to inflict punishment on, the god for the death of his father; for the satisfaction or punishment would naturally take the shape of a distress levied on the goods and chattels of the defaulting deity. The tradition that the slain Neoptolemus was buried under the threshold of Apollo's temple is remarkable and, so far as I remember, unique in Greek legend. The statement that the body was afterwards taken up and buried within the precinct agrees with the observation of Pausanias (x. 24. 6) that "quitting the temple and turning to the left you come to an enclosure, inside of which is the grave of Neoptolemus, son of Achilles. The Delphians offer sacrifice to him annually as to a hero." From Pindar (*Nem.* vii. 44 (65) *sqq.*) we learn that Neoptolemus even enjoyed a pre-eminence over other heroes at

After their wanderings the Greeks landed and settled in various countries, some in Libya, some in Italy, others in Sicily, and some in the islands near Iberia, others on the banks of the Sangarius river; and some settled also in Cyprus. And of those that were shipwrecked at Caphereus, some drifted one way and some another.¹ Guneus went to Libya; Antiphus, son of Thessalus, went to the Pelasgians, and, having taken possession of the country, called it Thessaly. Philoctetes went to the Cam-

Delphi, being called on to preside over the processions and sacrifices in their honour. The Aenianes of Thessaly used to send a grand procession and costly sacrifices to Delphi every fourth year in honour of Neoptolemus. The ceremony fell at the same time as the Pythian games. See Heliodorus, *Aethiop.* ii. 34–iii. 6. It is a little difficult to understand how a man commonly accused of flagrant impiety and sacrilege should have been raised to such a pitch of glory at the very shrine which he was said to have attacked and robbed. The apparent contradiction might be more intelligible if we could suppose that, as has been suggested, Neoptolemus was publicly sacrificed as a scapegoat, perhaps by being stoned to death, as seems to have been the fate of the human victims at the Thargelia, whose sacrifice was justified by a legend that the first of their number had stolen some sacred cups of Apollo. See Harpocration, *s.v.* *θάργαιος*; and as to the suggestion that Neoptolemus may have been sacrificed as a scapegoat, see J. Toepffer, "Thargelienbräuche," *Beiträge zur griechischen Altertumswissenschaft* (Berlin, 1897), pp. 132 sq., who points out that according to Euripides (*Andromache*, 1127 sqq.) Neoptolemus was stoned as well as stabbed at the altar of Apollo. As to the custom of burying the dead under a threshold, see *Folk-lore in the Old Testament*, iii. 13 sq.

¹ The wanderings described in the remainder of this paragraph, except those of Agapenor, are resumed and told somewhat more fully in the following three paragraphs (15a, 15b, 15c), which do not occur in our text of the *Epitome*, but are conjecturally restored to it from the scholia on Lycophron of Tzetzes, who probably had before him the full text of Apollodorus, and not merely the *Epitome*.

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Φείδιππος μετὰ τῶν Κῶν ἐν Ἄνδρῳ κατώκησεν,
Ἄγαπήνωρ ἐν Κύπρῳ, καὶ ἄλλος ἄλλαχού.

TZ 15a <902: Ἀπολλόδωρος δὲ¹ καὶ οἱ λοιποὶ οὕτω
φασί· Γουνεὺς εἰς Λιβύην λιπὼν τὰς ἑαυτοῦ ναῦς
ἐλθὼν ἐπὶ Κίνυφα² ποταμὸν κατοικεῖ. Μέγης³ δὲ
καὶ Πρόθοος ἐν Εὐβοίᾳ περὶ τὸν Καφηρέα σὺν
πολλοῖς ἐτέροις διαφθείρεται . . . τοῦ δὲ Προθόου
περὶ τὸν Καφηρέα ναυαγήσαντος, οἱ σὺν αὐτῷ
Μάγνητες εἰς Κρήτην ῥιφέντες ᾤκησαν.>

15b <911: Μετὰ δὲ τὴν Ἰλίου πόρθησιν Μενεσθεὺς
Φείδιππός τε καὶ Ἀντιφος καὶ οἱ Ἐλεφήνορος⁴ καὶ
Φιλοκτήτης μέχρι Μίμαντος κοινῇ ἔπλευσαν. εἴτα
Μενεσθεὺς μὲν εἰς Μῆλον ἐλθὼν βασιλεύει, τοῦ
ἐκεῖ βασιλέως Πολυνίакτος τελευτήσαντος. Ἀν-
τιφος δὲ ὁ Θεσσαλοῦ εἰς Πελασγοὺς ἐλθὼν καὶ
τὴν χώραν κατασχὼν Θεσσαλίαν ἐκάλεσε. Φεί-
διππος δὲ μετὰ Κῶν ἐξωσθεὶς περὶ τὴν Ἄνδρον,⁵
εἴτα περὶ Κύπρον ἐκεῖ κατώκησεν. Ἐλεφήνορος
δὲ ἀποθανόντος ἐν Τροίᾳ, οἱ σὺν αὐτῷ ἐκριφέντες
περὶ τὸν Ἰόνιον κόλπον Ἀπολλωνίαν ᾤκησαν τὴν
ἐν Ἠπείρῳ. καὶ οἱ τοῦ Τληπολέμου προσίσχουσιν

¹ The following three paragraphs are extracted from the *Scholia on Lycophron* of Tzetzes, who seems to have borrowed them from Apollodorus.

² Κίνυφα Tzetzes: Κίνυρα Wagner. Either form is legitimate. See Pape, *Wörterbuch der griech. Eigennamen*, s.v. Κίνυψ, p. 663.

³ Μέγης Stiehle, Wagner. The MSS. of Tzetzes read Μέγας or Μάγνητες.

⁴ οἱ Ἐλεφήνορος. Some MSS. of Tzetzes read Ἐλεφήνωρ.

⁵ τὴν Ἄνδρον Wagner: τὸν ἄδραν Tzetzes.

¹ Compare Pausanias, viii. 5. 2, who says that, driven by the storm to Cyprus, Agapenor founded Paphos and built the sanctuary of Aphrodite at Old Paphos. Compare Aristotle, *Peplos*, 30 (16), in Bergk's *Poetae Lyrici Graeci*³, ii. 654.

panians in Italy ; Phidippus with the Coans settled in Andros, Agapenor in Cyprus,¹ and others elsewhere.

Apollodorus and the rest² say as follows. Guneus left his own ships, and having come to the Cinyrs river in Libya he dwelt there.³ But Meges and Prothous, with many others, were cast away at Caphereus in Euboea⁴ . . . and when Prothous was shipwrecked at Caphereus, the Magnesians with him drifted to Crete and settled there.

After the sack of Ilium,⁵ Menestheus, Phidippus and Antiphus, and the people of Elephenor, and Philoctetes sailed together as far as Mimas. Then Menestheus went to Melos and reigned as king, because the king there, Polyanax, had died. And Antiphus the son of Thessalus went to the Pelasgians, and having taken possession of the country he called it Thessaly.⁶ Phidippus with the Coans was driven first to Andros, and then to Cyprus, where he settled. Elephenor died in Troy,⁷ but his people were cast away in the Ionian gulf and inhabited Apollonia in Epirus. And the people of Tlepolemus touched

¹ This paragraph is quoted from Tzetzes, *Schol. on Lycophron*, 902.

² According to another account, Guneus was drowned at sea. See Aristotle, *Peplos*, 32 (37), in Bergk's *Poetae Lyrici Graeci*³, ii. 654.

³ Epitaphs on these two drowned men are ascribed to Aristotle, *Peplos*, 25 (19) and 28 (38). See Bergk's *Poetae Lyrici Graeci*³, ii. 653, 654. Meges was leader of the Dulichians, and Prothous was leader of the Magnesians. See *Epitome*, iii. 12 and 14.

⁴ This paragraph is quoted from Tzetzes, *Schol. on Lycophron*, 911.

⁵ Compare Strabo, ix. 5. 23, p. 444.

⁶ Elephenor was killed in battle by Agenor. See Homer, *Il.* iv. 463-472. Compare Aristotle, *Peplos*, 33 (4), in Bergk's *Poetae Lyrici Graeci*³, ii. 654.

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Κρήτη, εἶτα ὑπ' ἀνέμων ἐξωσθέντες περὶ τὰς Ἰβηρικὰς νήσους ᾤκησαν. . . . οἱ τοῦ Πρωτεσιλάου εἰς Πελλήνην¹ ἀπερρίφησαν πλησίον πεδίου Κανάστρου. Φιλοκτῆτης δὲ ἐξώσθη εἰς Ἰταλίαν πρὸς Καμπανοὺς καὶ πολεμήσας Λευκανοὺς πλησίον Κρότωνος καὶ Θουρίου Κρίμισσαν κατοικεῖ· καὶ παυθεὶς τῆς ἄλης Ἀλαίου Ἀπόλλωνος ἱερὸν κτίζει, ᾧ καὶ τὸ τόξον αὐτοῦ ἀνέθηκεν, ὥς φησιν Εὐφορίων.>

15c <921: Ναύαιθος] ποταμός ἐστίν Ἰταλίας· ἐκλήθη δὲ οὕτω κατὰ μὲν Ἀπολλόδωρον καὶ τοὺς λοιποὺς, ὅτι μετὰ τὴν Ἰλίου ἄλωσιν αἱ Λαομέ-

¹ εἰς Πελλήνην omitted by Wagner in his edition of Apollodorus, probably by mistake. For Πελλήνην we should perhaps read Παλλήνην. See exegetical note.

¹ Canastrum, or Canastra, is the extreme southern cape of the peninsula of Pallene (Pellene) in Macedonia. See Herodotus, vii. 123; Apollonius Rhodius, *Argon.* i. 599, with the Scholiast; Strabo, vii. frag. 25, p. 330 (vol. ii. p. 462, ed. Meineke); Apostolius, *Cent.* ii. 20; Tzetzes, *Schol. on Lycophron*, 526; Livy, xxx. 45. 15, xlv. 11. 3.

² It is said that in a sedition Philoctetes was driven from his city of Meliboea in Thessaly (Homer, *Il.* ii. 717 sq.), and fled to southern Italy, where he founded the cities of Petilia, Old Crimissa, and Chone, between Croton and Thurii. See Strabo, vi. 1. 3, p. 254, who, after recording the foundation of Petilia and Old Crimissa by Philoctetes, proceeds as follows: "And Apollodorus, after mentioning Philoctetes in his *Book of the Ships*, says that some people relate how, on arriving in the country of Croton, he founded Crimissa on the headland and above it the city of Chone, from which the Chonians hereabout took their name, and how men sent by him to Sicily fortified Segesta near Eryx with the help of Aegestes the Trojan." The book from which Strabo makes this quotation is not the *Library* of our author, but the *Catalogue*

EPITOME, VI. 15b-15c

at Crete; then they were driven out of their course by winds and settled in the Iberian islands. . . . The people of Protesilaus were cast away on Pellene near the plain of Canastrum.¹ And Philoctetes was driven to Campania in Italy, and after making war on the Lucanians, he settled in Crimissa, near Croton and Thurium²; and, his wanderings over, he founded a sanctuary of Apollo the Wanderer (*Alaios*), to whom also he dedicated his bow, as Euphorion says.³

Navaethus is a river of Italy.⁴ It was called so, according to Apollodorus and the rest, because after the capture of Ilium the daughters of Laomedon, the

of the Ships, a work on the Homeric Catalogue by the Athenian grammarian Apollodorus. According to Strabo (viii. 3. 6, p. 339), Apollodorus borrowed most of his materials for this work from Demetrius of Scepsis. For the fragments of the work see Heyne's *Apollodorus* (Second Edition, 1803), vol. i. pp. 417 *sqq.*; *Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 453 *sqq.*

² Compare Aristotle, *Mirab. Auscult.* 107 (115): "It is said that Philoctetes is worshipped by the Sybarites; for on his return from Troy he settled in the territory of Croton at the place called Macalla, which they say is distant a hundred and twenty furlongs, and they relate that he dedicated the bow of Hercules in the sanctuary of the Halian Apollo. But they say that in the time of their sovereignty the people of Croton fetched the bow from there and dedicated it in the sanctuary of Apollo in their country. It is said, too, that when he died he was buried beside the river Sybaris; for he had gone to the help of the Rhodians under Tlepolemus, who had been carried out of their course to these regions and had engaged in battle with the barbarous inhabitants of that country." This war with the barbarians is no doubt the "war on the Lucanians," in which Apollodorus, or at all events, Tzetzes here tells us that Philoctetes engaged after his arrival in Italy.

⁴ This paragraph is quoted from Tzetzes, *Schol. on Lycophron*, 921.

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δοντος θυγατέρες, Πριάμου δὲ ἀδελφαί,¹ Αἴθυλλα Ἀστυόχη Μηδεσικίαστη μετὰ τῶν λοιπῶν αἰχμαλωτῖδων ἐκείσε γεγонуῖαι τῆς Ἰταλίας, εὐλαβούμεναι τὴν ἐν τῇ Ἑλλάδι δουλείαν τὰ σκάφη ἐνέπρησαν, ὅθεν ὁ ποταμὸς Ναύαιθος ἐκλήθη καὶ αἱ γυναῖκες Ναυπρήστιδες· οἱ δὲ σὺν αὐταῖς Ἕλληνες ἀπολέσαντες τὰ σκάφη ἐκεῖ κατώκησαν.>

E 16 | Δημοφῶν δὲ² Θραξὶ Βισάλταις μετ' ὀλίγων νεῶν προσίσχει, καὶ αὐτοῦ ἐρασθεῖσα Φυλλίς ἡ θυγάτηρ τοῦ βασιλέως ἐπὶ προικὶ τῇ βασιλείᾳ συνευνάζεται ὑπὸ τοῦ πατρός. ὁ δὲ βουλούμενος εἰς τὴν πατρίδα ἀπιέναι, πολλὰ δεηθεὶς ὁμόσας ἀναστρέφειν ἀπέρχεται· καὶ Φυλλίς αὐτὸν ἄχρι τῶν Ἑννέα ὁδῶν³ λεγομένων προπέμπει καὶ δίδωσιν αὐτῷ κίστην, εἰπούσα ἱερὸν <τῆς> μητρὸς⁴ ῥέας ἐνεῖναι, καὶ ταύτην μὴ ἀνοίγειν, εἰ μὴ ὅταν

¹ Πριάμου δὲ ἀδελφαί. These words are omitted, doubtless by accident, in Wagner's edition of Apollodorus.

² The following story of the loves of Demophon and Phyllis is repeated by Tzetzes (*Schol. on Lycophron*, 495) in a passage which to a great extent agrees verbally with the present passage of Apollodorus.

³ Ἑννέα ὁδῶν Wagner (comparing Tzetzes, *Schol. on Lycophron*, 495): ἐννεδῶν E.

⁴ <τῆς> μητρὸς Wagner (comparing Tzetzes, *Schol. on Lycophron*, 495): μητρὸς E.

¹ The same story is told by Strabo, who calls the river Neaethus (vi. 1. 12, p. 262). Stephanus Byzantius agrees with Apollodorus in giving Navaethus (Ναύαιθος) as the form of the name. Apollodorus derives the name from ναῦς, "a ship," and αἶθω, "to burn." Virgil tells a similar tale of the founding of Segesta or, as he calls it, Acesta in Sicily. See Virgil, *Aen.* v. 604-771.

² Demophon and his brother Acamas, the sons of Theseus, Troy to rescue their grandmother Aethra from

EPITOME, vi. 15c-16

sisters of Priam, to wit, Aethylla, Astyoche, and Medesicaste, with the other female captives, finding themselves in that part of Italy, and dreading slavery in Greece, set fire to the vessels; whence the river was called Navaethus and the women were called Nauprestides; and the Greeks who were with the women, having lost the vessels, settled there.¹

Demophon with a few ships put in to the land of the Thracian Bisaltians,² and there Phyllis, the king's daughter, falling in love with him, was given him in marriage by her father with the kingdom for her dower. But he wished to depart to his own country, and after many entreaties and swearing to return, he did depart. And Phyllis accompanied him as far as what are called the Nine Roads, and she gave him a casket, telling him that it contained a sacrament of Mother Rhea, and that he was not to open it until he

captivity. See above, *Epitome*, v. 22. The following story of the loves and sad fate of Demophon and Phyllis is told in almost the same words by Tzetzes, *Schol. on Lycophron*, 495, except that for the name of Demophon he substitutes the name of his brother Acamas. Lucian also couples the names of Acamas and Phyllis (*De saltatione*, 40). A pretty story is told of the sad lovers by Servius. He says that Phyllis, despairing of the return of Demophon, hanged herself and was turned into a leafless almond tree; but that when Demophon came and embraced the trunk of the tree, it responded to his endearments by bursting into leaf; hence leaves, which had been called *petala* before, were ever after called *phylla* in Greek. See Servius, on Virgil, *Ecl.* v. 10. Compare *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 51 and 146 sq. (First Vatican Mythographer, 159; Second Vatican Mythographer, 214). The story is told in a less romantic form by Hyginus (*Fab.* 59, compare 243). He says that when Phyllis died for love, trees grew on her grave and mourned her death at the season when their leaves withered and fell.

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- 17 ἀπελπίσῃ τῆς πρὸς αὐτὴν ἀνόδου.¹ Δημοφῶν δὲ ἐλθὼν εἰς Κύπρον ἐκεῖ κατῴκει. καὶ τοῦ τακτοῦ χρόνου διελθόντος Φυλλίς ἀρὰς θεμένη κατὰ Δημοφῶντος ἐαυτὴν ἀναιρεῖ. Δημοφῶν δὲ τὴν κίστην ἀνοίξας φόβῳ κατασχεθεὶς² ἄνεισιν ἐπὶ τὸν ἵππον καὶ τοῦτον ἐλαύνων ἀτάκτως ἀπόλλυται. τοῦ γὰρ ἵππου σφαλέντος κατενεχθεὶς ἐπὶ τὸ ξίφος ἔπεσεν. οἱ δὲ σὺν αὐτῷ κατῴκησαν ἐν Κύπρῳ.
- 18 Ποδαλείριος δὲ ἀφικόμενος εἰς Δελφούς ἐχρᾶτο ποῦ κατοικήσει. χρησμοῦ δὲ δοθέντος, εἰς ἣν πόλιν τοῦ περιέχοντος οὐρανοῦ πεσόντος οὐδὲν πείσεται,³ τῆς Καρικῆς Χερρονήσου τὸν πέριξ οὐρανοῦ κυκλούμενον ὄρεσι τόπον κατῴκησεν.
- 19 Ἀμφίλοχος δὲ ὁ Ἀλκμαίωνος, κατὰ τινὰς ὕστερον παραγενόμενος εἰς Τροίαν, κατὰ [τὸν]⁴ χειμῶνα ἀπερρίφη πρὸς Μόψον, καί, ὥς τινες λέγουσιν, ὑπὲρ τῆς βασιλείας μονομαχοῦντες ἔκτειναν ἀλλήλους.

¹ τῆς πρὸς αὐτὴν ἀνόδου E: τὴν πρὸς αὐτὴν ἀνοδὸν Tzetzes, *Schol. on Lycophron*, 495.

² φόβῳ κατασχεθεὶς E: φάσματι κρατηθεὶς Tzetzes, *Schol. on Lycophron*, 495.

³ οὐδὲν πείσεται E. Wagner conjectures οὐδὲν <δεινὸν> πείσεται, comparing Tzetzes, *Schol. on Lycophron*, 1047, οὐδὲν δεινὸν πείσεται.

⁴ κατὰ [τὸν] χειμῶνα. As Wagner observes, the article should perhaps be omitted, as in the quotation of the passage by Tzetzes, *Schol. on Lycophron*, 440, κατὰ χειμῶνα ἀπερρίφη πρὸς Μόψον, who cites Apollodorus by name. Yet perhaps our author was thinking of the famous storm that overtook the Greeks on their return from Troy and wrecked so many gallant ships.

¹ The same story is told, nearly in the same words, by Tzetzes (*Schol. on Lycophron*, 1047), who probably copied Apollodorus. As to the settlement of Podalirius in Caria,

should have abandoned all hope of returning to her. And Demophon went to Cyprus and dwelt there. And when the appointed time was past, Phyllis called down curses on Demophon and killed herself; and Demophon opened the casket, and, being struck with fear, he mounted his horse and galloping wildly met his end; for, the horse stumbling, he was thrown and fell on his sword. But his people settled in Cyprus.

Podalirius went to Delphi and inquired of the oracle where he should settle; and on receiving an oracle that he should settle in the city where, if the encompassing heaven were to fall, he would suffer no harm, he settled in that place of the Carian Chersonese which is encircled by mountains all round the horizon.¹

Amphilochus son of Alcmaeon, who, according to some, arrived later at Troy, was driven in the storm to the home of Mopsus; and, as some say, they fought a single combat for the kingdom, and slew each other.²

compare Pausanias, iii. 26. 10; Stephanus Byzantius, *s.v.* *Σύπρα*. Podalirius was worshipped as a hero in Italy. He had a shrine at the foot of Mount Drium in Daunia, and the seer Calchas was worshipped in a shrine on the top of the same mountain, where his worshippers sacrificed black rams and slept in the skins of the victims for the purpose of receiving revelations in dreams. See Strabo, vi. 3. 9, p. 284; Lycophron, *Cassandra*, 1047 *sqq.* Hence Lycophron said that Podalirius was buried in Italy, and for so saying he was severely taken to task by his learned but crabbed commentator Tzetzes, who roundly accused him of lying (*Schol. on Lycophron*, 1047).

² This passage is quoted from Apollodorus, with the author's name, by Tzetzes (*Schol. on Lycophron*, 440-442), who says that according to the usual tradition Amphilochus and Mopsus had gone together to Cilicia after the capture of

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- 20 Λοκροὶ δὲ μόλις τὴν ἑαυτῶν καταλαβόντες, ἐπεὶ μετὰ τρίτον ἔτος τὴν Λοκρίδα¹ κατέσχε φθορά, δέχονται χρησμόν ἐξιλάσασθαι τὴν ἐν Ἰλίῳ Ἀθηνᾶν καὶ δύο παρθένους πέμπειν ἰκέτιδας ἐπὶ ἑτῇ χίλια. καὶ λαγχάνουσι πρῶται Περίβοια καὶ
- 21 Κλεοπάτρα. αὗται δὲ εἰς Τροίαν ἀφικόμεναι, διωκόμεναι παρὰ τῶν ἐγχωρίων εἰς τὸ ἱερὸν κατέρχονται καὶ τῇ μὲν θεᾷ οὐ προσήρχοντο, τὸ δὲ ἱερὸν ἔσαιρόν² τε καὶ ἔρραινον ἐκτὸς δὲ τοῦ νεῶ οὐκ ἐξήρσαν, κεκαρμέναι δὲ ἦσαν καὶ μονοχίτωνες

¹ Λοκρίδα Wagner (comparing Tzetzes, *Schol. on Lycophron*, 1141): Λοκρίαν E.

² ἔσαιρον Wagner (comparing Tzetzes, *Schol. on Lycophron*, 1141): ἔσηρον E.

Troy. This statement is confirmed by the testimony of Strabo (xiv. 5. 16, pp. 675 sq.), who tells us that Amphilochus and Mopsus came from Troy and founded Mallus in Cilicia. The dispute between Amphilochus and Mopsus is related more fully both by Tzetzes and Strabo (*ll. cc.*). According to them, Amphilochus wished to go for a time to Argos (probably Amphilochian Argos; see above, iii. 7. 7). So he departed after entrusting the kingdom or priesthood to Mopsus in his absence. Dissatisfied with the state of affairs at Argos, he returned in a year and reclaimed the kingdom or priesthood from Mopsus. But, acting on the principle *Beati possidentes*, the viceroy refused to cede the crown or the mitre to its proper owner; accordingly they had recourse to the ordeal of battle, in which both combatants perished. Their bodies were buried in graves which could not be seen from each other; for the people built a tower between them, in order that the rivals, who had fought each other in life, might not scowl at each other in death. However, their rivalry did not prevent them working an oracle in partnership after their decease. In the second century of our era the oracle enjoyed the highest reputation for infallibility (Pausanias, i. 34. 3). The leading partner of the firm was apparently Amphilochus, for he is usually men-

EPITOME, VI. 20-21

The Locrians regained their own country with difficulty, and three years afterwards, when Locris was visited by a plague, they received an oracle bidding them to propitiate Athena at Ilium and to send two maidens as suppliants for a thousand years. The lot first fell on Periboea and Cleopatra. And when they came to Troy they were chased by the natives and took refuge in the sanctuary. And they did not approach the goddess, but swept and sprinkled the sanctuary; and they did not go out of the temple, and their hair was cropped, and they wore single garments

tioned alone in connexion with the oracle; Plutarch (*De defectu oraculorum*, 45) is the only ancient writer from whom we learn that Mopsus took an active share in the business, though Cicero mentions the partners together (*De divinatione*, i. 40. 88). According to Plutarch and Dio Cassius (lxxii. 7), the oracles were communicated in dreams; but Lucian says (*Philopseudes*, 38) that the inquirer wrote down his question on a tablet, which he handed to the prophet. The charge for one of these infallible communications was only two obols, or about twopence halfpenny. See Lucian, *Alexander*, 19; *id. Deorum concilium*, 12. The ancients seem to have been divided in opinion on the important question whether the oracular Amphiloehus at Mallus was the son or the grandson of Amphiaras. Apollodorus calls him the son of Alcmaeon, which would make him the grandson of Amphiaras, for Alcmaeon was a son of Amphiaras. But Tzetzes, in reporting what he describes as the usual version of the story, calls Amphiloehus the son, not the grandson of Amphiaras (*Schol. on Lycophron*, 440-442). Compare Strabo, xiv. 1. 27, p. 642; Quintus Smyrnaeus, *Posthomerica*, xiv. 365-369. Lucian is inconsistent on the point; for while in one passage he calls Amphiloehus the son of Amphiaras (*Alexander*, 19), in another passage he speaks of him sarcastically as the noble son of an accursed matricide, by whom he means Alcmaeon (*Deorum concilium*, 12). Elsewhere Apollodorus mentions both Amphiloehus, the son of Amphiaras, and Amphiloehus, the son of Alcmaeon. See above, iii. 7. 2 and 7.

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22 καὶ ἀνυπόδετοι. τῶν δὲ πρώτων ἀποθανουσῶν ἄλλας ἔπεμπον· εἰσήεσαν δὲ εἰς τὴν πόλιν νύκτωρ, ἵνα μὴ φανεῖσαι τοῦ τεμένους ἔξω φονευθῶσι· μετέπειτα δὲ βρέφη μετὰ τροφῶν ἔπεμπον. χιλίων δὲ ἐτῶν παρελθόντων μετὰ τὸν Φωκικὸν πόλεμον ἰκέτιδας ἐπαύσαντο πέμποντες.

ES 23 | Ἀγαμέμνων δὲ καταντήσας εἰς Μυκῆνας μετὰ Κασάνδρας ἀναιρεῖται ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας· δίδωσι γὰρ αὐτῷ χιτῶνα ἄχειρα καὶ ἀτράχην, καὶ τοῦτον ἐνδυνόμενος φονεῖται, καὶ βασιλεύει Μυκηνῶν Αἰγισθος· κτείνουσι δὲ καὶ

¹ The story of the custom of propitiating Athena at Troy by sending two Locrian virgins to her every year is similarly told by Tzetzes, who adds some interesting particulars omitted by Apollodorus. From him we learn that when the maidens arrived, the Trojans met them and tried to catch them. If they caught the maidens, they killed them and burned their bones with the wood of wild trees which bore no fruit. Having done so, they threw the ashes from Mount Traron into the sea. But if the maidens escaped from their pursuers, they ascended secretly to the sanctuary of Athena and became her priestesses, sweeping and sprinkling the sacred precinct; but they might not approach the goddess, nor quit the sanctuary except by night. Tzetzes agrees with Apollodorus in describing the maidens during their term of service as barefoot, with cropped hair, and clad each in a single tunic. He refers to the Sicilian historian Timaeus as his authority for the statement that the custom was observed for a thousand years, and that it came to an end after the Phocian war (357-346 B.C.). See Tzetzes, *Schol. on Lycophron*, 1141. The maidens were chosen by lot from the hundred noblest families in Locris (Polybius, xii. 5); and when they escaped death on landing, they served the goddess in the sanctuary for the term of their lives (Plutarch, *De sera numinis vindicta*, 12), or, at all events, till their successors arrived (Suidas, s.v. *κατεγήρασαν*). For other references to this very remarkable custom, which appears to be well

and no shoes. And when the first maidens died, they sent others; and they entered into the city by night, lest, being seen outside the precinct, they should be put to the sword; but afterwards they sent babes with their nurses. And when the thousand years were passed, after the Phocian war they ceased to send suppliants.¹

After Agamemnon had returned to Mycenae with Cassandra, he was murdered by Aegisthus and Clytaemnestra; for she gave him a shirt without sleeves and without a neck, and while he was putting it on he was cut down, and Aegisthus reigned over Mycenae.² And they killed Cassandra

authenticated, see Strabo, xiii. l. 40, pp. 600 sq.; Scholiast on Homer, *Il.* xiii. 66; Iamblichus, *De Pythagorica vita*, viii. 42; Suidas, s.v. *πειρή* (quoting Aelian); Servius, on Virgil, *Aen.* i. 41. Servius, in contradiction to our other authorities, says that only one maiden was sent annually. Strabo appears to affirm that the custom originated as late as the Persian period (*τὰς δὲ Λοκρίδας πεμφθῆναι Περσῶν ἤδη κρατούντων συνίστη*). This view is accepted by Clinton, who accordingly holds that the custom lasted from 559 B.C. to 346 B.C. (*Pastii Hellenici*, i. 134 sq.).

² As to the murder of Agamemnon, see Homer, *Od.* iii. 193 sq., 303-305, iv. 529-537, xi. 404-434; Hagias, *Returns*, summarized by Proclus, in *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53; Aeschylus, *Agamemnon*, 1379 sq.; *id.* *Eumenides*, 631-635; Sophocles, *Electra*, 95-99; Euripides, *Electra*, 8-10; *id.* *Orestes*, 25 sq.; Pausanias, ii. 16. 6; Tzetzes, *Schol. on Lycophron*, 1108 and 1375; Hyginus, *Fab.* 117; Seneca, *Agamemnon*, 875-909; Servius, on Virgil, *Aen.* xi. 268; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 47, 126, 141 sq. (First Vatican Mythographer, 147; Second Vatican Mythographer, 147 and 202); Dictys Cretensis, *Bellum Trojanum*, vi. 2. According to Homer and the author of the *Returns*, with whom Pausanias agrees, it was Aegisthus who killed Agamemnon; according to Aeschylus, it was Clytaemnestra. Sophocles and Euripides speak of the murder being perpetrated by the

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- 24 Κασάνδραν. Ἡλέκτρα δὲ μία τῶν Ἀγαμέμνονος θυγατέρων Ὀρέστην τὸν ἀδελφὸν ἐκκλέπτει καὶ δίδωσι Στροφίῳ Φωκεῖ¹ τρέφειν, ὁ δὲ αὐτὸν ἐκτρέφει μετὰ Πυλάδου παιδὸς ἰδίου. τελειωθείς δὲ Ὀρέστης εἰς Δελφοὺς παραγίνεται καὶ τὸν θεὸν ἐρωτᾷ,² εἰ τοὺς αὐτόχειρας τοῦ πατρὸς μετέλθοι.
- 25 τοῦτο δὲ τοῦ θεοῦ ἐπιτρέποντος³ ἀπέρχεται εἰς Μυκῆνας⁴ μετὰ Πυλάδου λαθραίως καὶ κτείνει⁵ τὴν τε μητέρα καὶ τὸν Αἰγισθον, καὶ μετ' οὐ πολὺ μανία κατασχεθεὶς ὑπὸ Ἑρινύων⁶ διωκόμενος εἰς Ἀθήνας παραγίνεται καὶ κρίνεται⁷ ἐν Ἀρείῳ πάγῳ,⁸ | ὥς μὲν λέγουσί τινες ὑπὸ Ἑρινύων, ὥς δέ τινες ὑπὸ Τυνδάρεω, ὥς δέ τινες ὑπὸ Ἡριγόνῃς τῆς Αἰγίσθου καὶ Κλυταιμνήστρας, καὶ κριθεὶς ἴσως γενομένων τῶν ψήφων ἀπολύεται.

S

¹ Στροφίῳ Φωκεῖ E: Φωκεῖ Στροφίῳ S.

² καὶ τὸν θεὸν ἐρωτᾷ S: κακεῖ ἐρωτᾷ E.

³ τοῦ θεοῦ ἐπιτρέποντος S: τοῦτο δ' ἐπιτραπεί S.

⁴ ἀπέρχεται Μυκῆνας E: ἀπερχόμενος εἰς Μυκῆνας S.

⁵ καὶ κτείνει τὴν τε μητέρα καὶ τὸν Αἰγισθον E: τὸν τε Αἰγισθον καὶ τὴν μητέρα κτείνει S.

⁶ Ἑρινύων S: Ἑρινύων E.

⁷ καὶ κρίνεται E: κρίνεται δὲ Ὀρέστης S.

⁸ ἐν Ἀρείῳ πάγῳ S: ἐν Ἀρείῳ πάγῳ καὶ ἀπολύεται E.

two jointly. The sleeveless and neckless garment in which Clytaemnestra entangled her husband, while she cut him down, is described with tragic grandiloquence and vagueness by Aeschylus, but more explicitly by later writers (Tzetzes, Seneca, Servius, and the Vatican Mythographers).

¹ As to the murder of Cassandra, see Homer, *Od.* xi. 421-423; Pindar, *Pyth.* xi. 19 (29) *sqq.*; Philostratus, *Imagines*, ii. 10; Athenaeus, xiii. 3, p. 556 c; Hyginus, *Fab.* 117. According to Hyginus, both Clytaemnestra and Aegisthus had a hand in the murder of Cassandra; according to the other writers, she was despatched by Clytaemnestra alone.

² Compare Pindar, *Pyth.* xi. 34 (52) *sqq.*; Sophocles, *Electra*, 11 *sqq.*; Euripides, *Electra*, 14 *sqq.*; Hyginus, *Fab.*

also.¹ But Electra, one of Agamemnon's daughters, smuggled away her brother Orestes and gave him to Strophius, the Phocian, to bring up; and he brought him up with Pylades, his own son.² And when Orestes was grown up, he repaired to Delphi and asked the god whether he should take vengeance on his father's murderers. The god gave him leave, so he departed secretly to Mycenae in company with Pylades, and killed both his mother and Aegisthus.³ And not long afterwards, being afflicted with madness and pursued by the Furies, he repaired to Athens and was tried in the Areopagus. He is variously said to have been brought to trial by the Furies, or by Tyndareus, or by Erigone, daughter of Aegisthus and Clytaemnestra; and the votes at his trial being equal he was acquitted.⁴

117. Pindar tells how, after the murder of his father Agamemnon, the youthful Orestes was conveyed to the aged Strophius at the foot of Parnassus; but he does not say who rescued the child and conveyed him thither. According to Sophocles and Euripides, it was an old retainer of the family who thus saved Orestes, but Sophocles says that the old man had received the child from the hands of Electra. Hyginus, in agreement with Apollodorus, relates how, after the murder of Agamemnon, Electra took charge of (*sustulit*) her infant brother Orestes and committed him to the care of Strophius in Phocis.

¹ This vengeance for the murder of Agamemnon is the theme of three extant Greek tragedies, the *Choephoroi* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. It was related by Hagias in his epic, the *Returns*, as we learn from the brief summary of Proclus (*Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53). Compare Pindar, *Pyth.* xi. 36 (55) *sq.*; Hyginus, *Fab.* 119. Homer briefly mentions the murder of Aegisthus by Orestes (*Od.* i. 29 *sq.*, 298-300, iii. 306 *sqq.*); he does not expressly mention, but darkly hints at, the murder of Clytaemnestra by her son (*Od.* iii. 309 *sq.*).

⁴ The trial and acquittal of Orestes in the court of the Areopagus at Athens is the subject of Aeschylus's tragedy,

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- ES 26 | Ἐρομένῃ¹ δὲ αὐτῷ, πῶς ἂν ἀπαλλαγείῃ τῆς νόσου, ὁ θεὸς εἶπεν, εἰ τὸ ἐν Ταύροις ξόανον μετακομίσειεν.² | οἱ δὲ Ταῦροι μοῖρά ἐστι Σκυθῶν, οἱ τοὺς ξένους φονεύουσι καὶ εἰς τὸ ἱερὸν <πῦρ>³ ῥίπτουσι. τοῦτο ἦν ἐν τῷ τεμένει διὰ τινος πέτρας
- ES 27 ἀναφερόμενον ἐξ Ἀίδου. | παραγενόμενος οὖν εἰς

¹ For ἔρομένῃ we should perhaps read χρωμένῃ.

² ἔρομένῃ δὲ . . . ξόανον μετακομίσειεν S: καὶ λαμβάνει χρῆσμον ἀπαλλαγῆναι τῆς νόσου, εἰ τὸ ἐν Ταύροις μετακομίσοι βρῆται E.

³ εἰς τὸ ἱερὸν <πῦρ> ῥίπτουσι Herwerden (*Mnemosyne*, xx. (1892), p. 200) (compare Euripides, *Iphigenia in Tauris*, 626, πῦρ ἱερὸν): εἰς τὸ ἱερὸν ῥίπτουσι S, Wagner.

the *Eumenides*, where the poet similarly represents the matricide as acquitted because the votes were equal (verses 752 sq.). The *Parian Chronicle* also records the acquittal on the same ground, and dates it in the reign of Demophon, king of Athens. See *Marmor Parium*, 40 sq. (*Fragmenta Historicorum Graecorum*, ed. C. Müller, i. 546). Compare Euripides, *Iphigenia in Tauris*, 940–967, 1469–1472; *id.* *Orestes*, 1648–1652; Tzetzes, *Schol. on Lycophron*, 1374; Pausanias, i. 28. 5, viii. 34. 4; Dictys Cretensis, *Bellum Trojanum*, vi. 4. In the *Eumenides* the accusers of Orestes are the Furies. According to the *Parian Chronicler*, it was Erigone, the daughter of Aegisthus and Clytaemnestra, who instituted the prosecution for the murder of her father; the chronicler does not mention the murder of Clytaemnestra as an article in the indictment of Orestes. According to the author of the *Etymologicum Magnum* (p. 42, s.v. Αἰώρα), the prosecution was conducted at Athens jointly by Erigone and her grandfather Tyndareus, and when it failed, Erigone hanged herself. Peloponnesian antiquaries, reported by Pausanias (viii. 34. 4), alleged that the accuser was not Tyndareus, who was dead, but Perilaus, a cousin of Clytaemnestra. According to Hyginus (*Fab.* 119), Orestes was accused by Tyndareus before the people of Mycenae, but was suffered to retire into banishment for the sake of his father. As to the madness of Orestes, caused by the Furies of his murdered mother, see Euripides, *Orestes*, 931 sqq.; Pausanias, iii. 22. 1, viii. 34. 1–4. The incipient symptoms of

When he inquired how he should be rid of his disorder, the god answered that he would be rid of it if he should fetch the wooden image that was in the land of the Taurians.¹ Now the Taurians are a part of the Scythians, who murder strangers² and throw them into the sacred fire, which was in the precinct, being wafted up from Hades through a certain rock.³ So when Orestes was come with

madness, showing themselves immediately after the commission of the crime, are finely described by Aeschylus (*Choephoroi*, 1021 sqq.).

¹ As to the oracle, compare Euripides, *Iphigenia in Tauris*, 77-92, 970-978; Tzetzes, *Schol. on Lycophron*, 1374; Hyginus, *Fab.* 120.

² The Taurians inhabited the Crimea. As to their custom of sacrificing castaways and strangers, see Herodotus, iv. 103; Euripides, *Iphigenia in Tauris*, 34-41; Diodorus Siculus, iv. 44. 7; Pausanias, i. 43. 1; *Orphica, Argon.* 1075 sq., ed Abel; Ovid, *Ex Ponto*, iii. 2. 45-58; Mela, ii. 11; Ammianus Marcellinus, xxii. 8. 34. According to Herodotus, these Taurians sacrificed human beings to a Virgin Goddess, whom they identified with Iphigenia, daughter of Agamemnon. The victims were shipwrecked persons and any Greeks on whom they could lay hands. They were slaughtered by being knocked on the head with a club, after which their heads were set up on stakes and their bodies thrown down a precipice into the sea or buried in the ground; for reports differed in regard to the disposal of the corpses, though all agreed as to the setting of the heads on stakes. Ammianus Marcellinus says that the native name of the goddess was Orsiloeche.

³ This account of the disposal of the bodies of the victims is based on Euripides, *Iphigenia in Tauris*, 625 sq. :—

ΟΡ. τάφος δὲ ποῖος δέξεται μ', ὅταν θάνω;

ΙΦ. πῦρ ἱερὸν ἐνδὸν χάσμα τ' εὐρωπὸν πέτρας.

Compare *id.* 1154 sq. :—

ἦδη τῶν ξένων κατήρξατο,

ἀδύτοις τ' ἐν ἄγνοις σῶμα λάμποντα πυρὶ;

Thus Apollodorus differs from the account which Herodotus gives of the disposal of the bodies. See the preceding note.

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Ταύρους Ὀρέστης¹ μετὰ Πυλάδου φωραθεὶς ἑάλω
καὶ ἄγεται πρὸς Θόαντα τὸν βασιλέα δέσμιος,
ὃ δὲ ἀμφοτέρους πρὸς τὴν ἱέρειαν ἀποστέλλει.
ἐπιγνωσθεὶς δὲ ὑπὸ τῆς ἀδελφῆς ἱερὰ ποιούσης
ἐν Ταύροις,² ἄρας τὸ ξόανον σὺν αὐτῇ φεύγει.
S | κομισθὲν δὲ εἰς Ἀθήνας νῦν λέγεται τὸ τῆς Ταυ-
ροπόλου· ἔνιοι δὲ αὐτὸν κατὰ χεიმῶνα προσενε-

¹ παραγενόμενος οὖν εἰς Ταύρους Ὀρέστης S : καὶ δὴ παραγενό-
μενος ἐν Ταύροις E.

² τῆς ἀδελφῆς ἱερὰ ποιούσης ἐν Ταύροις S : τῆς ἀδελφῆς E.

¹ This account of the expedition of Orestes and Pylades to the land of the Taurians, and their escape with the image of Artemis, is the subject of Euripides's play *Iphigenia in Tauris*, which Apollodorus seems to have followed closely. The gist of the play is told in verse by Ovid (*Ex Ponto*, iii. 2. 43-96) and in prose by Hyginus (*Fab.* 120). Compare Tzetzes, *Schol. on Lycophron*, 1374; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 7, 141 sq. (First Vatican Mythographer, 20; Second Vatican Mythographer, 202).

² In saying that the image of the Tauric Artemis was taken to Athens our author follows Euripides. See *Iphigenia in Tauris*, 89-91, 1212-1214. But according to Euripides the image was not to remain in Athens but to be carried to a sacred place in Attica called Halae, where it was to be set up in a temple specially built for it and to be called the image of Artemis Tauropolus or Brauronian Artemis (*Iphigenia in Tauris*, 1446-1467). An old wooden image of Artemis, which purported to be the one brought from the land of the Taurians, was shown at Brauron in Attica as late as the second century of our era; Iphigenia is said to have landed with the image at Brauron and left it there, while she herself went on by land to Athens and afterwards to Argos. See Pausanias, i. 23. 7, i. 33. 1. But according to some the original image was carried off by Xerxes to Susa, and was afterwards presented by Seleucus to Laodicea in Syria, where it was said to remain down to the time of Pausanias in the second century of our era (Pausanias, iii. 16. 8, viii. 46. 3).

Pylades to the land of the Taurians, he was detected, caught, and carried in bonds before Thoas the king, who sent them both to the priestess. But being recognized by his sister, who acted as priestess among the Taurians, he fled with her, carrying off the wooden image.¹ It was conveyed to Athens and is now called the image of Tauropolis.² But some say

Euripides has recorded, in the form of prophecy, two interesting features in the ritual of Artemis at Halae or Brauron. In sacrificing to the goddess the priest drew blood with a sword from the throat of a man, and this was regarded as a substitute for the sacrifice of Orestes, of which the goddess had been defrauded by his escape. Such a custom is explained most naturally as a mitigation of an older practice of actually sacrificing human beings to the goddess; and the tradition of such sacrifices at Brauron would suffice to give rise to the story that the image of the cruel goddess had been brought from the land of ferocious barbarians on the Black Sea. For similar mitigations of an old custom of human sacrifice, see *The Dying God*, pp. 214 *sqq.* The other feature in the ritual at Brauron which Euripides notices was that the garments of women dying in childbirth used to be dedicated to Iphigenia, who was believed to be buried at Brauron. See Euripides, *Iphigenia in Tauris*, 1458-1467. As to Brauron and Halae, see my note on Pausanias, i. 33. 1 (vol. ii. pp. 445 *sqq.*). But other places besides Brauron claimed to possess the ancient idol of the Tauric Artemis. The wooden image of Artemis Orthia at Sparta, at whose altar the Spartan youths were scourged to the effusion of blood, was supposed by the Lacedaemonians to be the true original image brought by Iphigenia herself to Sparta; and their claim was preferred by Pausanias to that of the Athenians (Pausanias, iii. 16. 7-10). Others said that Orestes and Iphigenia carried the image, hidden in a bundle of faggots, to Aricia in Italy. See Servius, on Virgil, ii. 116, vi. 136; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 7, 142 (First Vatican Mythographer, 20; Second Vatican Mythographer, 202); compare Strabo, v. 3. 12, p. 239. Indeed, it was affirmed by some people that on his wanderings Orestes had deposited, not one, but many

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χθῆναι τῇ νήσῳ Ῥόδῳ λέγουσιν . . . αὐτὸν καὶ
 ES 28 καθὰ χρησμόν ἐν τείχει καθοσιωθῆναι.¹ | καὶ δὴ
 ἔλθων εἰς Μυκῆνας Πυλάδῃ μὲν τὴν ἀδελφὴν
 Ἡλέκτραν συζεύγνυσιν,² αὐτὸς δὲ γήμας Ἑρμιόνην,
 E ἢ κατὰ τινὰς Ἡριγόνην,³ τεκνοῖ Τισαμενόν,⁴ | καὶ
 δηχθεὶς ὑπὸ ὄφεως ἐν Ὀρεστείῳ τῆς Ἀρκαδίας
 θνήσκει.

¹ λέγουσιν αὐτὸν καὶ κατὰ χρησμόν ἐν τείχει καθοσιωθῆναι S.
 There seems to be a lacuna after λέγουσιν. Bücheler pro-
 posed to correct the passage and supply the lacuna as follows:
 λέγουσι <καὶ τὸ ξόανον μῆναι> αὐτοῦ καὶ κατὰ χρησμόν ἐν
 τείχει καθοσιωθῆναι, "They say that the image remained
 there and in accordance with an oracle was dedicated in a
 fortification wall." This may give the sense. Kerameus
 proposed to change αὐτὸν into ναυαγόν, but this would still
 leave the verb καθοσιωθῆναι without a proper subject.

² καὶ δὴ ἔλθων εἰς Μυκῆνας Πυλάδῃ μὲν τὴν ἀδελφὴν Ἡλέκτραν
 συζεύγνυσιν E: Ὀρέστῃς δὲ τὴν ἀδελφὴν Ἡλέκτραν Πυλάδῃ
 συνέκισεν S.

³ ἢ κατὰ τινὰς Ἡριγόνην E, wanting in S.

⁴ ἐγέννησε Τισαμενόν S: τεκνοῖ (without an accusative) E.
 The original text of Apollodorus in this passage is probably
 reproduced more fully by Tzetzes (*Schol. on Lycophron*, 1374)
 as follows: "Τόσπερον δὲ ἦλθεν εἰς Ἀθήνας, καὶ Πυλάδῃ μὲν
 Ἡλέκτραν (συγνύει, αὐτὸς δὲ μετὰ τῶν ἀδελφῶν ἀνελὼν Νεοπτό-
 λεμον τὸν Ἀχιλλέως ἔγημεν Ἑρμιόνην, ἐξ ἧς γεννᾷ Τισαμενόν, ἢ
 κατὰ τινὰς Ἡριγόνην γήμας, τὴν Αἰγίσθου, Πένθιλον γεννᾷ, οἰκῶν
 ἐν Ὀρεστίᾳ τῆς Ἀρκαδίας, ὅπου ὑπὸ ὄφεως δηχθεὶς ἀναίρεται.
 "Afterwards he came to Athens and united Electra in
 marriage to Pylades, but he himself, with the help of his
 brothers, killed Neoptolemus, son of Achilles, and married
 Hermione, by whom he begat Tisamenus; or, according to
 some, he married Erigone, daughter of Aegisthus, and begat
 Penthilus, dwelling in Orestia, a district of Arcadia, where
 he was killed by the bite of a snake."

images of Artemis in many places (Aelius Lampridius, *Helio-
 gabalus*, 7). Such stories have clearly no historical value.
 In every case they were probably devised to explain or excuse
 a cruel and bloody ritual by deriving it from a barbarous

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that Orestes was driven in a storm to the island of Rhodes, and in accordance with an oracle the image was dedicated in a fortification wall.¹ And having come to Mycenae, he united his sister Electra in marriage to Pylades,² and having himself married Hermione, or, according to some, Erigone, he begat Tisamenus,³ and was killed by the bite of a snake at Oresteum in Arcadia.⁴

¹ This drifting of Orestes to Rhodes seems to be mentioned by no other ancient writer. The verb (*καθοσιωθῆναι*), which I have taken to refer to the image and have translated by "dedicated," may perhaps refer to Orestes; if so, it would mean "purified" from the guilt of matricide. According to Hyginus (*Fab.* 120), Orestes sailed with Iphigenia and Pylades to the island of Sminthe, which is otherwise unknown. Another place to which Orestes and Iphigenia were supposed to have come on their way from the Crimea was Comana in Cappadocia; there he was said to have introduced the worship of Artemis Tauropolus and to have shorn his hair in token of mourning. Hence the city was said to derive its name (*Κόμανα* from *κομῆ*). See Strabo, xii. 2. 3, p. 535. According to Tzetzes (*Schol. on Lycophron*, 1374), Orestes was driven by storms to that part of Syria where Seleucia and Antioch afterwards stood; and Mount Amanus, on the borders of Syria and Cilicia, was so named because there the matricide was relieved of his madness (*Ἀμανός*, from *μανία* "madness" and *ἀ* privative). Such is a sample of Byzantine etymology.

² As to the marriage of Electra to Pylades, see Euripides, *Electra*, 1249; *id. Orestes*, 1658 *sq.*; Hyginus, *Fab.* 122.

³ As to the marriage of Orestes and Hermione, see above, *Epitome*, v. 14, with the note. According to Pausanias (ii. 18. 6), Orestes had by Hermione a son Tisamenus, who succeeded his father on the throne of Sparta. But Pausanias also mentions a tradition that Orestes had a bastard son Penthilus by Erigone, daughter of Aegisthus, and for this tradition he cites as his authority the old epic poet Cinaethon. Compare Tzetzes, *Schol. on Lycophron*, 1474.

⁴ Compare Scholiast on Euripides, *Orestes*, 1645, quoting Asclepiades as his authority; Tzetzes, *Schol. on Lycophron*, 1374. In the passage of Euripides on which the

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ES 29 | Μενέλαος δὲ πέντε ναῦς τὰς πάσας¹ ἔχων μεθ' αὐτοῦ προσσχών² Σουνίῳ τῆς Ἀττικῆς ἀκρωτηρίῳ κάκειθεν εἰς Κρήτην ἀπορριφεῖς πάλιν ὑπὸ ἀνέμων μακρὰν ἀπωθεῖται, καὶ πλανώμενος ἀνά τε Λιβύην καὶ Φοινίκην καὶ Κύπρον καὶ Αἴγυπτον πολλὰ συναθροίζει χρήματα. καὶ κατὰ τινὰς εὐρίσκεται παρὰ Πρωτεί τῷ τῶν Αἰγυπτίων βασιλεῖ Ἑλένη, μέχρι τότε εἰδωλον ἐκ νεφῶν ἐσχηκότος τοῦ Μενελάου. ὁκτὼ δὲ πλανηθεὶς ἔτη κατέπλευσεν εἰς Μυκῆνας, κακεὶ κατέλαβεν Ὀρέστην μετεληλυθότα τὸν τοῦ πατρὸς φόνον. ἐλθὼν δὲ εἰς Σπάρτην τὴν ἰδίαν³ ἐκτήσατο βασιλείαν. S καὶ⁴ | ἀποθανατισθεὶς ὑπὸ Ἡρας εἰς τὸ Ἡλύσιον ἦλθε πεδίον μεθ' Ἑλένης.

VII. Ὁ δὲ Ὀδυσσεύς, ὥς μὲν ἔνιοι λέγουσιν, ἐπλανᾶτο κατὰ Λιβύην, ὥς δὲ ἔνιοι κατὰ Σικελίαν,

¹ τὰς πάσας S: τὰς ὅλας E.

² προσσχών Σουνίῳ . . . Κύπρον καὶ Αἴγυπτον S: πολλὰς χάρας παραμείψας E. ³ τὴν ἰδίαν E: ἰδίαν S.

⁴ Here the Vatican Epitome ends. What follows is found in the Sabbaitic fragments alone.

Scholiast comments (*Orestes*, 1643–1647), Orestes is bidden by Apollo to retire to Parrhasia, a district of Arcadia, for the space of a year, after which he is to go and stand his trial for the murder of his mother at Athens. This year to be spent in Arcadia is no doubt the year of banishment to which homicides had to submit before they were allowed to resume social intercourse with their fellows. See above note on ii. 5. 11 (vol. i. pp. 218 *sq.*). The period is so interpreted by a Scholiast on Euripides (*Orestes*, 1645). As to Oresteum in Arcadia, see Pausanias, viii. 3. 1 *sq.*, who says that it was formerly called Oresthasium. A curious story of the madness of Orestes in Arcadia is told by Pausanias (viii. 34. 1–4). He says that, when the Furies were about to drive him mad, they appeared to him black, but that he bit off one of his own

EPITOME, VI. 29-VII. 1

Menelaus, with five ships in all under his command, put in at Sunium, a headland of Attica; and being again driven thence by winds to Crete he drifted far away, and wandering up and down Libya, and Phoenicia, and Cyprus, and Egypt, he collected much treasure.¹ And according to some, he discovered Helen at the court of Proteus, king of Egypt; for till then Menelaus had only a phantom of her made of clouds.² And after wandering for eight years he came to port at Mycenae, and there found Orestes, who had avenged his father's murder. And having come to Sparta he regained his own kingdom,³ and being made immortal by Hera he went to the Elysian Fields with Helen.⁴

VII. Ulysses, as some say, wandered about Libya, or, as some say, about Sicily, or, as others

fingers, whereupon they appeared to him white, and he immediately recovered his wits. The grave of Orestes was near Tegea in Arcadia; from there his bones were stolen by a Spartan and carried to Sparta in compliance with an oracle, which assured the Spartans of victory over their stubborn foes the Tegeans, if only they could get possession of these valuable relics. See Herodotus, i. 67 *sq.*; Pausanias, iii. 3. 5 *sq.*, iii. 11. 10, viii. 54. 3.

¹ For the wanderings of Menelaus on the voyage from Troy, see Homer, *Od.* iii. 276-302; compare Pausanias, x. 25. 2.

² As to the real and the phantom Helen, see above, *Epitome*, iii. 5, with the note.

³ The return of Menelaus to his home was related by Hagias in the *Returns*, as we learn from the brief abstract of that poem by Proclus (*Epicorum Graecorum Fragmenta*, ed. G. Kinkel, p. 53).

⁴ Homer in the *Odyssey* (iv. 561-569) represents Proteus prophesying to Menelaus that he was fated not to die but to be transported by the gods to the Elysian Fields, there to dwell at ease where there was neither snow, nor storm, or rain, because he had married Helen and was thereby a son-in-law of Zeus. Compare Euripides, *Helen*, 1676-1679.

APOLLODORUS

ὥς δὲ ἄλλοι κατὰ τὸν Ὀκεανὸν ἢ κατὰ τὸ Τυρρη-
νικὸν πέλαγος.

- 2 Ἀναχθεῖς δὲ ἀπὸ Ἰλίου προσίσχει πόλει Κικό-
νων Ἰσμάρῳ καὶ ταύτην αἰρεῖ πολεμῶν καὶ λαφυ-
ραγωγεῖ, μόνου φεισάμενος Μάρωνος, δς ἦν ἱερεὺς
Ἀπόλλωνος. αἰσθόμενοι δὲ οἱ τὴν ἡπειρον οἰ-
κοῦντες Κίκονες σὺν ὄπλοις ἐπ' αὐτὸν παραγίνονται
ἀφ' ἐκάστης δὲ νεὼς ἕξ ἀποβαλὼν ἄνδρας ἀνα-
3 χθεῖς ἔφενγε. καὶ καταντᾷ εἰς τὴν Λωτοφάγων
χώραν καὶ πέμπει τινὰς¹ μαθησομένους τοὺς
κατοικοῦντας· οἱ δὲ γευσάμενοι τοῦ λωτοῦ κατέ-
μειναν· ἐφύετο γὰρ ἐν τῇ χώρᾳ καρπὸς ἥδὺς
λεγόμενος λωτός, δς τῷ γευσμένῳ πάντων ἐποίει
λήθην. Ὀδυσσεὺς δὲ αἰσθόμενος, τοὺς λοιποὺς
κατασχών, τοὺς γευσάμενους μετὰ βίας ἐπὶ τὰς
ναῦς ἄγει, καὶ προσπλεύσας² τῇ Κυκλώπων γῇ
προσπελάζει.
- 4 Καταλιπὼν δὲ τὰς λοιπὰς ναῦς ἐν τῇ πλησίον
νήσῳ, μίαν ἔχων τῇ Κυκλώπων γῇ προσπελάζει,
μετὰ δώδεκα ἐταίρων ἀποβάς τῆς νεώς. ἔστι δὲ
τῆς θαλάσσης πλησίον ἄντρον, εἰς ὃ ἔρχεται ἔχων

¹ τινὰς Wagner: τοὺς S.

² προσπλεύσας S. Wagner conjectures ἀποπλεύσας, which
would be better.

¹ As to the adventures of Ulysses with the Cicones, see
Homer, *Od.* ix. 39-66. The Cicones were a Thracian tribe;
Xerxes and his army marched through their country (Hera-
clitus, vii. 110). As to Maro, the priest of Apollo at Ismarus,
see Homer, *Od.* ix. 196-211. He dwelt in a wooded grove
of Apollo, and bestowed splendid presents and twelve jars of
red honey-sweet wine, in return for the protection which he
and his wife received at the hands of Ulysses.

² As to the adventures of Ulysses with the Lotus-eaters,
see Homer, *Od.* ix. 82-104; Hyginus, *Fab.* 125. The Lotus-

EPITOME, VII. 1-4

say, about the ocean or about the Tyrrhenian Sea.

And putting to sea from Ilium, he touched at Ismarus, a city of the Cicones, and captured it in war, and pillaged it, sparing Maro alone, who was priest of Apollo.¹ And when the Cicones who inhabited the mainland heard of it, they came in arms to withstand him, and having lost six men from each ship he put to sea and fled. And he landed in the country of the Lotus-eaters,² and sent some to learn who inhabited it, but they tasted of the lotus and remained there; for there grew in the country a sweet fruit called lotus, which caused him who tasted it to forget everything. When Ulysses was informed of this, he restrained the rest of his men, and dragged those who had tasted the lotus by force to the ships. And having sailed to the land of the Cyclopes, he stood in for the shore.

And having left the rest of the ships in the neighbouring island, he stood in for the land of the Cyclopes with a single ship, and landed with twelve companions.³ And near the sea was a cave which he entered,

eaters were a tribe of northern Africa, inhabiting the coast of Tripolis (Scylax, *Periplus*, 110; Pliny, *Nat. Hist.* v. 28). As to the lotus, see Herodotus, iv. 177; Polybius, xii. 2. 1, quoted by Athenaeus, xiv. 65, p. 651 D-F; Theophrastus, *Hist. Plant.* iv. 3. 1 sq. The tree is the *Zizyphus Lotus* of the botanists. Theophrastus says that the tree was common in Libya, that is, in northern Africa, and that an army marching on Carthage subsisted on its fruit alone for several days. The modern name of the tree is *ssodr* or *ssidr*. A whole district in Tripolis is named *Ssodria* after it. See A. Wiedemann, *Herodots zweites Buch*, p. 385, note on Herodotus, ii. 96.

³ As to the adventures of Ulysses and his companions among the Cyclopes, see Homer, *Od.* ix. 105-542; Hyginus, *Fab.* 125. The story is a folk-tale found in many lands. See Appendix, "Ulysses and Polyphemus."

APOLLODORUS

- ἄσκον οἶνου τὸν ὑπὸ Μάρωνος αὐτῷ δοθέντα.¹ ἦν δὲ Πολυφήμου τὸ ἄντρον, ὃς ἦν Ποσειδῶνος καὶ Θοώσης νύμφης, ἀνὴρ ὑπερμεγέθης ἄγριος ἀνδρὸς φάγος, ἔχων ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου.
- 5 ἀνακαύσαντες δὲ πῦρ καὶ τῶν ἐρίφων θύσαντες εὐωχοῦντο. ἔλθων δὲ ὁ Κύκλωψ καὶ εἰσελάσας τὰ ποίμνια τῇ μὲν θύρᾳ προσέθηκε πέτρον ὑπερμεγέθῃ καὶ θεασάμενος αὐτοὺς ἐνίους κατήσθιεν.
- 6 Ὀδυσσεὺς δὲ αὐτῷ δίδωσιν ἐκ τοῦ Μάρωνος οἶνου πιεῖν· ὁ δὲ πιὼν πάλιν ᾗτησε, καὶ πίων τὸ δευτερον ἐπηρώτα τὸ ὄνομα. τοῦ δὲ εἰπόντος <ὅτι>² Οὔτις καλεῖται, Οὔτιν ἡπείλει ὕστερον ἀναλῶσαι, τοὺς δὲ ἄλλους ἔμπροσθεν, καὶ τοῦτο αὐτῷ ξένιον ἀποδώσειν ὑπέσχετο. κατασχεθεὶς δὲ ὑπὸ μέθης
- 7 ἐκοιμήθη. Ὀδυσσεὺς δὲ εὐρῶν ῥόπαλον κείμενον σὺν τέσσαρσιν ἐταίροις ἀπώξυνε³ καὶ πυρώσας ἐξετύφλωσεν αὐτόν. ἐπιβοωμένου δὲ Πολυφήμου τοὺς πέριξ Κύκλωπας, παραγενόμενοι ἐπηρώτων τίς αὐτὸν ἀδικεῖ. τοῦ δὲ εἰπόντος "Οὔτις," νομίσαντες αὐτὸν λέγειν "ὑπὸ μηδενός" ἀνεχώρησαν.
- 8 ἐπιζητούντων δὲ τῶν ποιμνίων τὴν συνήθη νομὴν, ἀνοίξας καὶ ἐπὶ τοῦ προθύρου στὰς τὰς χεῖρας ἐκπετάσας ἐψηλάφα τὰ ποίμνια. Ὀδυσσεὺς δὲ τρεῖς κριοὺς ὁμοῦ συνδέων . . . καὶ αὐτὸς τῷ μείζονι ὑποδύς, ὑπὸ τὴν γαστέρα κρυβεῖς, σὺν τοῖς ποιμνίοις ἐξῆλθε, καὶ λύσας τοὺς ἐταίρους τῶν ποιμνίων, ἐπὶ τὰς ναῦς ἐλάσας ἀποπλέων ἀνεβόησε Κύκλωπι ὥς Ὀδυσσεὺς εἶη καὶ ἐκπεφεύγοι.⁴

¹ For τὸν . . . δοθέντα we should perhaps read τοῦ . . . δοθέντος, as Wagner suggests, since it was not the wine-skin (ἄσκος), but the wine, which Maron gave to Ulysses. See Homer, *Od.* ix. 196 sq., 203-205.

EPITOME, VII. 4-8

taking with him the skin of wine that had been given him by Maro. Now the cave belonged to Polyphemus, who was a son of Poseidon and the nymph Thoösa, a huge, wild, cannibal man, with one eye on his forehead. And having lit a fire and sacrificed some of the kids, they feasted. But the Cyclops came, and when he had driven in his flocks, he put a huge stone to the door, and perceiving the men he ate some of them. But Ulysses gave him of Maro's wine to drink, and when he had drunk, he asked for another draught, and when he had drunk the second, he inquired his name; and when Ulysses said that he was called Nobody, he threatened to devour Nobody last and the others first, and that was the token of friendship which he promised to give him in return. And being overcome by wine, he fell asleep. But Ulysses found a club lying there, and with the help of four comrades he sharpened it, and, having heated it in the fire, he blinded him. And when Polyphemus cried to the Cyclopes round about for help, they came and asked who was hurting him, and when he said, "Nobody," they thought he meant that he was being hurt by nobody, and so they retired. And when the flocks sought their usual pasture, he opened the cave, and standing at the doorway spread out his hands and felt the sheep. But Ulysses tied three rams together, and himself getting under the bigger, and hiding under its belly, he passed out with the sheep. And having released his comrades from the sheep, he drove the animals to the ships, and sailing away shouted to the Cyclops that he was Ulysses and that he had escaped

² *ὅτι* wanting in S, inserted by Bücheler.

³ *ἀπώλενε* Koramens: *ἀπώλενε* S.

⁴ *ἐκπεφύγοι* Bücheler: *ἐπιφύγοι* S.

APOLLODORUS

- 9 τὰς ἐκείνου χεῖρας. ἦν δὲ λόγιον Κύνκλωπι εἰρηνόμενον ὑπὸ μάντεως τυφλωθῆναι ὑπὸ Ὀδυσσέως. καὶ μαθὼν τὸ ὄνομα πέτρας ἀποσπῶν ἠκόντιζεν εἰς τὴν θάλασσαν, μόλις δὲ ἡ ναῦς σώζεται πρὸς τὰς πέτρας. ἐκ τούτου δὲ μνηΐει Ποσειδῶν Ὀδυσσεῖ.
- 10 Ἄναχθεις δὲ συμπάσαις <ναυσὶ>¹ παραγίνεται εἰς Αἰολίαν νῆσον, ἧς ὁ βασιλεὺς ἦν Αἴολος. οὗτος ἐπιμελητὴς ὑπὸ Διὸς τῶν ἀνέμων καθεστῆκει καὶ παύειν καὶ προτεσθαι. δς ξενίσας Ὀδυσσεά δίδωσιν αὐτῷ ἄσκον βόειον, ἐν ᾧ κατέδησε τοὺς ἀνέμους, ὑποδείξας οἷς δεῖ χρῆσθαι πλέοντα, τοῦτον² ἐν τῷ σκάφει καταδήσας. ὁ δὲ Ὀδυσσεὺς ἐπιτηδείοις ἀνέμοις χρώμενος εὐπλοεῖ, καὶ πλησίον Ἰθάκης ὑπάρχων ἤδη τὸν ἀναφερόμενον ἐκ τῆς
- 11 πόλεως καπνὸν ἰδὼν ἐκοιμήθη. οἱ δὲ ἐταῖροι νομίζοντες χρυσὸν ἐν τῷ ἄσκῳ κομίζειν αὐτόν, λύσαντες τοὺς ἀνέμους ἔξαφῆκαν, καὶ πάλιν εἰς τοῦπίσω παρεγένοντο ὑπὸ τῶν πνευμάτων ἄρπασθέντες. Ὀδυσσεὺς δὲ ἀφικόμενος πρὸς Αἴολον ἡξίου πομπῆς τυχεῖν, ὁ δὲ αὐτὸν ἐκβάλλει τῆς νήσου λέγων ἀντιπρασόντων τῶν θεῶν μὴ δύνασθαι σῶζειν.
- 12 Πλέων οὖν κατῆρε πρὸς Λαιστρηνόνας, καὶ . . . τὴν ἑαυτοῦ ναῦν καθώρμισεν ἐσχάτως. Λαιστρηνόνες δ' ἦσαν ἀνδροφάγοι, καὶ αὐτῶν ἐβασίλευεν Ἀντιφάτης. μαθεῖν οὖν Ὀδυσσεὺς βουλόμενος

¹ ναυσὶ conjectured by Kerameus, wanting in S.

² Perhaps we should read καὶ τοῦτον.

¹ As to the adventures of Ulysses with Aeolus, the Keeper of the Winds, see Homer, *Od.* x. 1-76; Hyginus, *Fab.* 125; Ovid, *Metamorph.* xiv. 223-232.

EPITOME, VII. 8-12

out of his hands. Now the Cyclops had been forewarned by a soothsayer that he should be blinded by Ulysses; and when he learned the name, he tore away rocks and hurled them into the sea, and hardly did the ship evade the rocks. From that time Poseidon was wroth with Ulysses.

Having put to sea with all his ships, he came to the island of Aeolia, of which the king was Aeolus.¹ He was appointed by Zeus keeper of the winds, both to calm them and to send them forth. Having entertained Ulysses, he gave him an ox-hide bag in which he had bound fast the winds, after showing what winds to use on the voyage and binding fast the bag in the vessel. And by using suitable winds Ulysses had a prosperous voyage; and when he was near Ithaca and already saw the smoke rising from the town,² he fell asleep. But his comrades, thinking he carried gold in the bag, loosed it and let the winds go free, and being swept away by the blasts they were driven back again. And having come to Aeolus, Ulysses begged that he might be granted a fair wind; but Aeolus drove him from the island, saying that he could not save him when the gods opposed.

So sailing on he came to the land of the Laestrygones,³ and his own ship he moored last. Now the Laestrygones were cannibals, and their king was Antiphates. Wishing, therefore, to learn about the

¹ Homer says (*Od.* x. 30) they were so near land that they could already see the men tending the fires (*πυρπολείοντας*); but whether the fires were signals to guide the ship to port, or watch-fires of shepherds tending their flocks on the hills, does not appear.

² As to the adventures of Ulysses and his comrades among the Laestrygones, see Homer, *Od.* x. 80-132; Hyginus, *Fab.* 125; Ovid, *Metamorph.* xiv. 233-244.

APOLLODORUS

- τοὺς κατοικοῦντας ἔπεμψέ τινας πεισομένους.
τούτοις δὲ ἡ τοῦ βασιλέως θυγάτηρ συντυγχάνει
13 καὶ αὐτοὺς ἄγει πρὸς τὸν πατέρα. ὁ δὲ ἓνα μὲν
αὐτῶν ἀρπάσας ἀναλίσκει, τοὺς δὲ λοιποὺς ἐδίωκε
φεύγοντας κεκραγῶς καὶ συγκαλῶν τοὺς ἄλλους
Λαιστρυγόνας. οἱ δὲ ἦλθον ἐπὶ τὴν θάλασσαν
καὶ βάλλοντες πέτροις τὰ μὲν σκάφη κατέαξαν,
αὐτοὺς δὲ ἐβίβρωσκον. Ὀδυσσεὺς δὲ κόψας τὸ
πεῖσμα τῆς νεῶς ἀνήχθη, αἱ δὲ λοιπαὶ σὺν τοῖς
πλέουσιν ἀπώλοντο.
- 14 Μίαν δὲ ἔχων ναῦν Αἰαίῃ νήσῳ προσίσχει.
ταύτην κατῴκει Κίρκη, θυγάτηρ Ἥλιου καὶ Πέρ-
σης, Αἰήτου δὲ ἀδελφῆ, πάντων ἔμπειρος οὔσα
φαρμάκων. διελὼν¹ τοὺς ἐταίρους αὐτὸς μὲν
κλήρῳ μένει παρὰ τῇ νηί, Εὐρύλοχος δὲ πορεύεται
μεθ' ἐταίρων² εἰκοσιδύο τὸν ἀριθμὸν πρὸς Κίρκην.
- 15 καλούσης δὲ αὐτῆς χωρὶς Εὐρύλοχου πάντες
εἰσίσιν. ἡ δ' ἐκάστῳ κυκεῶνα πλήσασα τυροῦ
καὶ μέλιτος καὶ ἀλφίτων καὶ οἴνου δίδωσι, μίξασα
φαρμάκῳ. πiónτων δὲ αὐτῶν, ἐφαπτομένη ῥάβδῳ
τὰς μορφὰς ἡλλοίου, καὶ τοὺς μὲν ἐποίει λύκους,
τοὺς δὲ σῦς, τοὺς δὲ ὄνους, τοὺς δὲ λέοντας.
- 16 Εὐρύλοχος δὲ ἰδὼν ταῦτα Ὀδυσσεὶ ἀπαγγέλλει.

¹ Wagner conjectures *διελὼν* < δέ >, which would be better.

² *ἐταίρων* Kerameus: *ἐτέρων* S.

¹ As to the adventures of Ulysses and his comrades with the enchantress Circe, see Homer, *Od.* x. 133-574; Hyginus, *Fab.* 125; Ovid, *Metamorph.* xiv. 246-440. The word (φάρμακα) here translated "enchantments" means primarily drugs; but in the early stages of medicine drugs were supposed to be endowed with magical potency, partly in virtue of the spells, that is, the form of words, with which the

inhabitants, Ulysses sent some men to inquire. But the king's daughter met them and led them to her father. And he snatched up one of them and devoured him; but the rest fled, and he pursued them, shouting and calling together the rest of the Laestrygonians. They came to the sea, and by throwing stones they broke the vessels and ate the men. Ulysses cut the cable of his ship and put to sea; but the rest of the ships perished with their crews.

With one ship he put in to the Aeaean isle. It was inhabited by Circe, a daughter of the Sun and of Perse, and a sister of Aeetes; skilled in all enchantments was she.¹ Having divided his comrades, Ulysses himself abode by the ship, in accordance with the lot, but Eurylochus with two and twenty comrades repaired to Circe. At her call they all entered except Eurylochus; and to each she gave a tankard she had filled with cheese and honey and barley meal and wine, and mixed with an enchantment. And when they had drunk, she touched them with a wand and changed their shapes, and some she made wolves, and some swine, and some asses, and some lions.² But Eurylochus saw these things and

medical practitioner administered them to the patient. Hence druggist and enchanter were nearly synonymous terms. As Circe used her knowledge of drugs purely for magical purposes, without any regard to the medical side of the profession, it seems better to translate her *φάρμακα* by "enchantments" or "charms" rather than "drugs," and to call her an enchantress instead of a druggist.

² In Homer (*Od.* x. 237 *sqq.*) the companions of Ulysses are turned into swine only; nothing is said about a transformation of them into wolves, lions, and asses, though round about the house of the enchantress they saw wolves and lions, which stood on their hind legs, wagged their tails, and fawned upon them, because they were men enchanted (*Od.* x. 210-219).

APOLLODORUS

- ὁ δὲ λαβὼν μῶλυ παρὰ Ἑρμοῦ πρὸς Κίρκην ἔρχεται, καὶ βαλὼν εἰς τὰ φάρμακα τὸ μῶλυ μόνος πιὼν οὐ φαρμάσσεται· σπασάμενος δὲ τὸ ξίφος ἤθελε¹ Κίρκην ἀποκτείνειν. ἡ δὲ τὴν ὀργὴν παύσασα τοὺς ἐταίρους ἀποκαθίστησι. καὶ λαβὼν ὄρκους Ὀδυσσεὺς παρ' αὐτῆς μηδὲν ἀδικηθῆναι συνευνάζεται, καὶ γίνεται αὐτῷ παῖς Τηλέγονος.
- 17 ἐνιαυτὸν δὲ μέινας ἐκεῖ, πλεύσας² τὸν Ὠκεανόν, σφάγια³ ταῖς ψυχαῖς ποιησάμενος μαντεύεται παρὰ Τειρεσίου, Κίρκης ὑποθεμένης, καὶ θεωρεῖ τὰς τε τῶν ἡρώων ψυχὰς καὶ⁴ τῶν ἡρωίδων. βλέπει δὲ καὶ τὴν μητέρα Ἀντίκλειαν καὶ Ἑλπήνορα, ὃς ἐν τοῖς Κίρκης πεσὼν ἐτελεύτησε.
- 18 Παραγενόμενος δὲ πρὸς Κίρκην ὑπ' ἐκείνης προπεμφθεὶς ἀνήχθη, καὶ τὴν νῆσον παρέπλει⁵

¹ ἤθελε Bücheler: ἤλθε S.

² Perhaps we should read πλεύσαι <εἰς> τὸν Ὠκεανόν.

³ Wagner conjectured <καὶ> σφάγια.

⁴ Perhaps we should read καὶ τὰς.

⁵ παρέπλει Wagner: παραπλέει S.

¹ As to moly, see Homer, *Od.* x. 302-306. Homer says that it was a plant dug up from the earth, with a black root and a white flower. According to Theophrastus (*Hist. Plant.* ix. 15. 7), moly resembled *Allium nigrum*, which was found in the valley of Pheneus and on Mount Cyllene in northern Arcadia; he says it had a round root, like an onion, and a leaf like a squill, and that it was used as an antidote to spells and enchantments. But probably the moly of Homer grew on no earthly hill or valley, but only in "fairyländ forlorn."

² Telegonus is unknown to Homer, who mentions no offspring of Ulysses by the enchantress Circe. He is named as a son of Ulysses and Circe by Hesiod in a line which is suspected, however, of being spurious (*Theogony*, 1014). He was recognized by Hagias in his epic, *The Returns*, and by another Cyclic poet Eugammon of Cyrene; indeed Eugammon composed an epic called the *Telegony* on the adventures of Telegonus, but according to him Telegonus was a son of

reported them to Ulysses. And Ulysses went to Circe with moly,¹ which he had received from Hermes, and throwing the moly among her enchantments, he drank and alone was not enchanted. Then drawing his sword, he would have killed her, but she appeased his wrath and restored his comrades. And when he had taken an oath of her that he should suffer no harm, Ulysses shared her bed, and a son, Telegonus, was born to him.² Having tarried a year there, he sailed the ocean, and offered sacrifices to the souls,³ and by Circe's advice consulted the soothsayer Tiresias,⁴ and beheld the souls both of heroes and of heroines. He also looked on his mother Anticlia⁵ and Elpenor, who had died of a fall in the house of Circe.⁶

And having come to Circe he was sent on his way by her, and put to sea, and sailed past the isle of the

Ulysses by Calypso, not by Circe. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 56, 57 sq.; Eustathius on Homer, *Od.* xvi. 118, p. 1796. According to Hyginus (*Fab.* 125), Ulysses had two sons, Nausithous and Telegonus, by Circe. As to Telegonus, see also below, *Epitome*, vii. 36 sq.

² The visit of Ulysses to the land of the dead is the theme of the eleventh book of the *Odyssey*. Compare Hyginus, *Fab.* 125. The visit was the subject of one of the two great pictures by Polygnotus at Delphi. See Pausanias, x. 28-31.

³ As to the consultation with Tiresias, see Homer, *Od.* xi. 90-151.

⁴ As to the interview of Ulysses with his mother, see Homer, *Od.* xi. 153-224.

⁵ In the hot air of Circe's enchanted isle Elpenor had slept for coolness on the roof of the palace; then, suddenly awakened by the noise and bustle of his comrades making ready to depart, he started up and, forgetting to descend by the ladder, tumbled from the roof and broke his neck. In his hurry to be off, Ulysses had not stayed to bury his dead comrade; so the soul of Elpenor, unwept and unburied, was the first to meet his captain on the threshold of the spirit land. See Homer, *Od.* x. 552-560, xi. 51-83.

APOLLODORUS

τῶν Σειρήνων. αἱ δὲ Σειρήνες ἦσαν Ἀχελώου καὶ Μελπομένης μιᾶς τῶν Μουσῶν θυγατέρες, Πεισινόη Ἀγλαόπη Θελξιέπεια. τούτων ἡ μὲν ἐκίθარიζεν, ἡ δὲ ᾗδεν, ἡ δὲ ἠΰλει, καὶ διὰ τούτων
 19 ἔπειθον καταμένειν τοὺς παραπλέοντας. εἶχον δὲ ἀπὸ τῶν μηρῶν ὀρνίθων μορφάς. ταύτας παραπλέον Ὀδυσσεύς, τῆς ᾠδῆς βουλόμενος ὑπακούσαι, Κίρκης ὑποθεμένης τῶν μὲν ἐταίρων τὰ ὦτα ἔβυσε κηρῷ, ἑαυτὸν δὲ ἐκέλευσε προσδεθῆναι τῷ ἴστῳ. πειθόμενος δὲ ὑπὸ τῶν Σειρήνων καταμένειν ἤξιον λυθῆναι, οἱ δὲ μᾶλλον αὐτὸν ἐδέσμευον, καὶ οὕτω

¹ As to the return of Ulysses to the isle of Circe, and his sailing past the Sirens, see Homer, *Od.* xii. 1-200; Hyginus, *Fab.* 125. Homer does not name the Sirens individually nor mention their parentage, but by using the dual in reference to them (verses 52, 167) he indicates that they were two in number. Sophocles, in his play *Ulysses*, called the Sirens daughters of Phorcus, and agreed with Homer in recognizing only two of them. See Plutarch, *Quaest. Conviv.* ix. 14. 6; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. iii. p. 66, frag. 861. Apollonius Rhodius says that the Muse Terpsichore bore the Sirens to Achelous (*Argonaut.* iv. 895 sq.). Hyginus names four of them, Teles, Raidne, Molpe, and Thelxiope (*Fabulae, praefat.* p. 30, ed. Bunte), and, in agreement with Apollodorus, says that they were the offspring of Achelous by the Muse Melpomene. Tzetzes calls them Parthenope, Leucosia, and Ligia, but adds that other people named them Pisinoe, Aglaope, and Thelxiepiea, and that they were the children of Achelous and Terpsichore. With regard to the parts which they took in the bewitching concert, he agrees with Apollodorus. See Tzetzes, *Schol. on Lycophron*, 712. According to a Scholiast on Apollonius Rhodius (*Argonaut.* iv. 892), their names were Thelxiope, or Thelxione, Molpe, and Aglaophonus. As to their names and parents see also Eustathius on Homer, *Od.* xii. p. 1709, Scholiast on Homer, *Od.* xii. 39, who mention the view that the father of the Sirens was Achelous, and that their mother was either the Muse Terpsichore, or Sterope, daughter of Porthaon.

EPITOME, VII. 18-19

Sirens.¹ Now the Sirens were Pisinoë, Aglaope, and Thelxiepie, daughters of Achelous and Melpomene, one of the Muses. One of them played the lyre, another sang, and another played the flute, and by these means they were fain to persuade passing mariners to linger; and from the thighs they had the forms of birds.² Sailing by them, Ulysses wished to hear their song, so by Circe's advice he stopped the ears of his comrades with wax, and ordered that he should himself be bound to the mast. And being persuaded by the Sirens to linger, he begged to be released, but they bound him the more, and so he

* Similarly Apollonius Rhodius (*Argon.* iv. 898 sq.) describes the Sirens as partly virgins and partly birds. Aelian tells us (*De natura animalium*, xvii. 23) that poets and painters represented them as winged maidens with the feet of birds. Ovid says that the Sirens had the feet and feathers of birds, but the faces of virgins; and he asks why these daughters of Achelous, as he calls them, had this hybrid form. Perhaps, he thinks, it was because they had been playing with Persephone when gloomy Dis carried her off, and they had begged the gods to grant them wings, that they might search for their lost playmate over seas as well as land. See Ovid, *Metamorph.* v. 552-562. In like manner Hyginus describes the Sirens as women above and fowls below, but he says that their wings and feathers were a punishment inflicted on them by Demeter for not rescuing Persephone from the clutches of Pluto. See Hyginus, *Fab.* 125, 141. Another story was that they were maidens whom Aphrodite turned into birds because they chose to remain unmarried. See Eustathius, on Homer, *Od.* xii. 47, p. 1709. It is said that they once vied with the Muses in singing, and that the Muses, being victorious, plucked off the Siren's feathers and made crowns out of them for themselves (Pausanias, ix. 34. 3). In ancient art, as in literature, the Sirens are commonly represented as women above and birds below. See Miss J. E. Harrison, *Myths of the Odyssey* (London, 1882), pp. 146 sqq. Homer says nothing as to the semi-bird shape of the Sirens, thus leaving us to infer that they were purely human.

APOLLODORUS

παρέπλει. ἦν δὲ αὐταῖς¹ Σειρήσι λόγιον τελευ-
τῆσαι νεῶς² παρελθούσης. αἱ μὲν οὖν ἐτελεύτων.
20 Μετὰ δὲ τοῦτο παραγίνεται ἐπὶ δισσᾶς ὁδούς.
ἔνθεν μὲν ἦσαν αἱ Πλαγκταὶ πέτραι, ἔνθεν δὲ
ὑπερμεγέθεις σκόπελοι δύο. ἦν δὲ ἐν μὲν θατέρῳ
Σκύλλα, Κραταΐδος θυγάτηρ καὶ † Τριήνου³ ἢ
Φόρκου, πρόσωπον ἔχουσα καὶ στέρνα γυναικός,
ἐκ λαγόνων δὲ κεφαλὰς ἕξ καὶ δώδεκα πόδας
21 κυνῶν. ἐν δὲ θατέρῳ [τῷ σκοπέλῳ] ἦν Χάρυβδις,
ἣ τῆς ἡμέρας τρεῖς ἀνασπῶσα⁴ τὸ ὕδωρ πάλιν
ἀνίει. ὑποθεμένης δὲ Κίρκης, τὸν μὲν παρὰ τὰς
Πλαγκτὰς πλοῦν ἐφυλάξατο, παρὰ δὲ τὸν τῆς
Σκύλλης σκόπελον <πλέων>⁵ ἐπὶ τῆς πρύμνης
ἔστη καθωπλισμένος. ἐπιφανεῖσα δὲ ἡ Σκύλλα

¹ αὐταῖς S. Wagner conjectures αὐ ταῖς.

² νεῶς Wagner: νηὶς S.

³ Τριήνου S: Τυρρήνου Scholiast on Plato, *Republic*, ix. p. 588 c. Bücheler conjectured Τριαίου or Τυφῶνος (compare Hyginus, *Fab.*, p. 31, ed. Bunte): Wagner proposed Τρί-
τωνος, comparing Eustathius on Homer, *Od.* xii. 85, p. 1714.

⁴ τρεῖς ἀνασπῶσα Wagner: τρίτον σπῶσα S: τρεῖς σπῶσα Kerameus.

⁵ σκόπελον <πλέων> ἐπὶ Wagner (conjecture): σκόπελον ἐπὶ S.

¹ This is not mentioned by Homer, but is affirmed by Hyginus (*Fab.* 125, 141). Others said that the Sirens cast themselves into the sea and were drowned from sheer vexation at the escape of Ulysses. See Scholiast on Homer, *Od.* xii. 39; Eustathius on Homer, *Od.* xii. 167, p. 1709; Tzetzes, *Schol. on Lycophron*, 712; compare Strabo, vi. 1. 1, p. 252.

² As to Ulysses and the Wandering Rocks, see Homer, *Od.* xii. 52-72, 201-221. The poet mentions (verses 70-72) the former passage of the Argo between the Wandering or Clashing Rocks, as to which see above i. 9. 22, with the note. It has been suggested that in the story of the Wandering Rocks we have a confused reminiscence of some

sailed past. Now it was predicted of the Sirens that they should themselves die when a ship should pass them; so die they did.¹

And after that he came to two ways. On the one side were the Wandering Rocks,² and on the other side two huge cliffs, and in one of them was Scylla,³ a daughter of Crataeis and Trienus or Phorcus,⁴ with the face and breast of a woman, but from the flanks she had six heads and twelve feet of dogs. And in the other cliff was Charybdis, who thrice a day drew up the water and spouted it again. By the advice of Circe he shunned the passage by the Wandering Rocks, and in sailing past the cliff of Scylla he stood fully armed on the poop. But Scylla appeared, snatched

sailor's story of floating icebergs. See Merry, on Homer, *Od.* xii. 61.

² As to the passage of Ulysses between Scylla and Charybdis, see Homer, *Od.* xii. 73-126, 222-259; Hyginus, *Fab.* 125, 199.

³ Homer mentions Crataeis as the mother of Scylla, but says nothing as to her father (*Od.* xii. 124 *sq.*). According to Stesichorus, the mother of Scylla was Lamia. See Scholiast on Homer, *Od.* xii. 124; Eustathius, on Homer, *Od.* xii. 85, p. 1714. Apollonius Rhodius represents Scylla as a daughter of Phorcus by the night-wandering hag Hecate (*Argonaut.* iv. 828 *sq.*), and this parentage had the support of Acusilaus, except that he named her father Phorcys instead of Phorcus (Scholiast on Apollonius Rhodius, *Argon.* iv. 828; compare Eustathius, *l.c.*). Hyginus calls her a daughter of Typhon and Echidna (*Fab.* 125, 151, and *praefat.* p. 31, ed. Bunte). A Scholiast on Plato (*Repub.* ix. p. 588 c), who may have copied the present passage of Apollodorus, calls Scylla a daughter of Crataeis and Tyrrhenus or Phorcus, adding that she had the face and breasts of a woman, but from the flanks six heads of dogs and twelve feet. Some said that the father of Scylla was Triton (Eustathius, *l.c.*); and perhaps the name Triton should be read instead of Trienus in the present passage of Apollodorus. See the Critical Note.

APOLLODORUS

- 22 ἔξ ἐταίρους ἀρπάσασα τούτους κατεβίβρωσκεν.
 ἐκείθεν δὲ ἔλθων εἰς Θρινακίαν νῆσον οὔσαν
 Ἥλιου, ἔνθα βόες ἐβόσκοντο, καὶ ἀπλοῖα κατα-
 σχεθεὶς ἔμεινεν αὐτοῦ. τῶν δὲ ἐταίρων σφαζάν-
 των ἐκ τῶν βοῶν καὶ θοινησαμένων, λειφθέντων¹
 τροφῆς, Ἥλιος ἐμήνυσε² Δίί. καὶ ἀναχθέντα
 23 κεραυνῷ ἔβαλε. λυθείσης δὲ τῆς νεὸς Ὀδυσσεὺς
 τὸν ἰστὸν κατασχὼν παραγίνεται εἰς τὴν Χάρυβ-
 διν. τῆς δὲ Χαρύβδεως καταπινούσης τὸν ἰστὸν,
 ἐπιλαβόμενος ὑπερπεφυκτός³ ἔρινεοῦ περιέμεινε.
 καὶ πάλιν ἀνεθέντα τὸν ἰστὸν θεωρήσας, ἐπὶ τοῦ-
 τον ῥίψας εἰς Ὠγυγίαν νῆσον διεκομίσθη.
 24 Ἐκεῖ δὲ ἀποδέχεται Καλυψὼ θυγάτηρ Ἄτ-
 λαντος, καὶ συννευσασθεῖσα γεννᾷ παῖδα Λατῖνον.
 μένει δὲ παρ' αὐτῇ πενταετίαν, καὶ σχεδίαν
 ποιήσας ἀποπλεῖ. ταύτης δὲ ἐν τῷ πελάγει δια-
 λυθείσης ὀργῇ Ποσειδῶνος, γυμνὸς πρὸς Φαίακας
 25 ἐκβράσσεται. Ναυσικάα δέ, ἡ τοῦ βασιλέως
 θυγάτηρ Ἀλκινόου, πλύνουσα τὴν ἐσθῆτα ἱκετεύ-
 σαντα αὐτὸν ἄγει πρὸς Ἀλκίνοον, ὃς αὐτὸν ξενίζει

¹ λειφθέντων Kerameus : ληφθέντων S.

² ἐμήνυσε Kerameus : ἐμήνισε S.

³ ὑπερπεφυκτός Kerameus : ὑπερφυκτός S.

¹ As to the adventures of Ulysses in Thrinacia, the island of the Sun, see Homer, *Od.* xii. 127-141, 260-402.

² See Homer, *Od.* xii. 403-425.

³ See Homer, *Od.* xii. 426-450, compare v. 128-135.

⁴ As to the stay of Ulysses with Calypso in the island of Ogygia, and his departure in a boat of his own building, see Homer, *Od.* v. 13-281, vii. 243-266; Hyginus, *Fab.* 125. According to Homer (*Od.* vii. 259), Ulysses stayed seven years with Calypso, not five years, as Apollodorus says. Hyginus limits the stay to one year. Homer does not mention that

six of his comrades, and gobbled them up. And thence he came to Thrinacia, an island of the Sun, where kine were grazing, and being windbound, he tarried there.¹ But when his comrades slaughtered some of the kine and banqueted on them, for lack of food, the Sun reported it to Zeus, and when Ulysses put out to sea, Zeus struck him with a thunderbolt.² And when the ship broke up, Ulysses clung to the mast and drifted to Charybdis. And when Charybdis sucked down the mast, he clutched an overhanging wild fig-tree and waited, and when he saw the mast shot up again, he cast himself on it, and was carried across to the island of Ogygia.³

There Calypso, daughter of Atlas, received him, and bedding with him bore a son Latinus. He stayed with her five years, and then made a raft and sailed away.⁴ But on the high sea the raft was broken in pieces by the wrath of Poseidon, and Ulysses was washed up naked on the shore of the Phaeacians.⁵ Now Nausicaa, the daughter of king Alcinous, was washing the clothes, and when Ulysses implored her protection, she brought him to Alcinous, who entertained him, and after bestowing gifts on him

Calypso bore a son to Ulysses. In the *Theogony* of Hesiod (verses 1111 *sqq.*) it is said that Circe (not Calypso), bore two sons, Agrius and Latinus, to Ulysses; the verses, however, are probably not by Hesiod but have been interpolated by a later poet of the Roman era in order to provide the Latins with a distinguished Greek ancestry. The verses are quoted by the Scholiast on Apollonius Rhodius, *Argonaut.* iii. 200. Compare Joannes Lydus, *De mensibus*, i. 13, p. 7, ed. Bekker. Eustathius says (on Homer, *Od.* xvi. 118, p. 1796) that, according to Hesiod, Ulysses had two sons, Agrius and Latinus, by Circe, and two sons, Nausithous and Nausinous, by Calypso.

¹ See Homer, *Od.* v. 282-493; Hyginus *Fab.* 125.

APOLLODORUS

- και δῶρα δούς μετὰ πομπῆς αὐτὸν εἰς τὴν πατρίδα ἐξέπεμψε. Ποσειδῶν δὲ Φαίαξι μηνίσας τὴν μὲν ναὺν ἀπελίθωσε, τὴν δὲ πόλιν ὄρει περικαλύπτει.
- 26 Ὀδυσσεὺς δὲ παραγενόμενος εἰς τὴν πατρίδα εὐρίσκει τὸν οἶκον διεφθαρμένον· νομίσαντες γὰρ αὐτὸν τεθνάναι Πηνελόπην ἐμνῶντο ἐκ Δουλιχίου
- 27 μὲν νῦν· Ἀμφινόμος Θόας Δημοπτόλεμος Ἀμφίμαχος Εὐρύαλος, Πάραλος Εὐηνορίδης Κλυτίος Ἀγήνωρ Εὐρύπυλος, Πυλαιμένης¹ Ἀκάμας Θερσίλοχος Ἅγιος Κλύμενος, Φιλόδημος Μενεπτόλεμος Δαμάστωρ Βίας Τέλμος, Πολύιδος Ἀστύλοχος Σχεδῖος Ἀντίγονος² Μάρψιος, Ἴφιδάμας Ἀργεῖος Γλαῦκος Καλυδωνεὺς Ἐχίων, Λάμας Ἀνδραίμων Ἀγέρωχος Μέδων Ἀγριος, Πρόμος Κτήσιος Ἀκαρνάν Κύκνος Ψηράς, Ἑλλάνικος Περίφρων Μεγασθένης Θρασυμήδης Ὀρμένιος, Διοπίθης Μηκιστεὺς Ἀντίμαχος Πτολεμαῖος
- 28 Λεστορίδης,³ Νικόμαχος Πολυποίτης Κεραός. ἐκ δὲ Σάμης κγ· Ἀγέλαος Πείσανδρος Ἐλατος Κτήσιππος Ἰππόδοχος, Εὐρύστρατος Ἀρχέμολος⁴ Ἰθακος Πεισήνωρ Ὑπερήνωρ, Φερόιτης⁵ Ἀντισθένης Κέρβερος Περιμήδης Κύννος, Θρίασος Ἐτεωνεὺς Κλυτίος Πρόθοος Λύκαιθος,⁶ Εὐμήλος
- 29 Ἰτανος⁷ Λύαμμος. ἐκ δὲ Ζακύνθου μδ· Εὐρύ-

¹ Πυλαιμένης Kerameus : Παλαιμένης S.

² Ἀντίγονος Kerameus : Ἀνήγονος S.

³ Kerameus conjectured Λεστορίδης : Wagner Θεστορίδης.

⁴ Kerameus conjectured Ἀρχέμορος or Ἀρχέμαχος.

⁵ Kerameus conjectured Φιλοίτιος.

⁶ Λύκαιθος Kerameus : Λυκάεθος S.

⁷ Bücheler conjectured Ἰταμος.

¹ See Homer, *Od.* vi., vii., viii., xii. 1-124 ; Hyginus, *Fab.* 125.

² See Homer, *Od.* xii. 125-187. "Poseidon does not pro-

sent him away with a convoy to his native land.¹ But Poseidon was wroth with the Phaeacians, and he turned the ship to stone and enveloped the city with a mountain.²

And on arriving in his native land Ulysses found his substance wasted; for, believing that he was dead, suitors were wooing Penelope.³ From Dulichium came fifty-seven:—Amphinomus, Thoas, Demoptolemus, Amphimachus, Euryalus, Paralus, Evenorides, Clytius, Agenor, Eurypylus, Pylaemenes, Acamas, Thersilochus, Hagius, Clymenus, Philodemus, Meneptolemus, Damastor, Bias, Telmius, Polyidus, Astylochos, Schedius, Antigonus, Marpsius, Iphidamas, Argius, Glaucus, Calydoneus, Echion, Lamas, Andraemon, Agerochus, Medon, Agrius, Promus, Ctesius, Acarnan, Cynus, Pseras, Hellanicus, Periphron, Megasthenes, Thrasymedes, Ormenius, Diopithes, Mecisteus, Antimachus, Ptolemaeus, Lestorides, Nicomachus, Polypoetes, and Ceraus. And from Same there came twenty-three:—Agelaus, Pisander, Elatus, Ctesippus, Hippodochus, Eurystratus, Archemolus, Ithacus, Pisenor, Hyperenor, Pheroetes, Antisthenes, Cerberus, Perimedes, Cynnus, Thriasus, Eteoneus, Clytius, Prothous, Lycaethus, Eumelus, Itanus, Lyammus. And from Zacynthus came forty-four:—

pose to bury the city, but to shut it off from the use of its two harbours (cp. *Od.* vi. 263) by some great mountain mass" (Merry, on verse 152).

³ The number of the suitors, according to Homer, was one hundred and eight, namely, fifty-two from Dulichium, twenty-four from Same, twenty from Zacynthus, and twelve from Ithaca. See Homer, *Od.* xvi. 245-253. Apollodorus gives the numbers from these islands as fifty-seven, twenty-three, forty-four, and twelve respectively, or a hundred and thirty-six in all. Homer does not give a regular list of the names, but mentions some of them incidentally.

APOLLODORUS

- λοχος Λαομήδης Μόλεβος¹ Φρένιος Ἰνδῖος, Μίνις² Λειώκριτος³ Πρόνομος Νίσας Δαήμων, Ἀρχέστρατος⁴ Ἴππό[μαχος Εὐρύαλος Περίαλλος Εὐνορίδης, Κλυτίος Ἀγήνωρ] Πόλυβος Πολύδωρος Θαδύτιος,⁵ Στράτιος [Φρένιος Ἰνδῖος] Δαισήνωρ Λαομέδων, Λαόδικος Ἄλιος Μάγνης Ὀλοίτροχος⁶ Βάρθας, Θεόφρων Νισσαῖος Ἀλκάρωψ Περικλύμενος Ἀντήνωρ, Πέλλας Κέλτος
- 30 Περίφας Ὀρμενος Πόλυβος, Ἀνδρομήδης. ἐκ δὲ αὐτῆς Ἰθάκης ἦσαν οἱ μνηστευόμενοι ἰβ' οἷδε· Ἀντίνοος Πρόνοος Λειώδης Εὐρύνομος Ἀμφίμαχος, Ἀμφιάλος Πρόμαχος Ἀμφιμέδων Ἀρίστρατος Ἐλενος, Δουλιχεύς Κτήσιππος.
- 31 Οὗτοι πορευόμενοι εἰς τὰ βασίλεια δαπανῶντες τὰς Ὀδυσσέως ἀγέλας εὐωχοῦντο. Πηνελόπη δὲ ἀναγκαζομένη τὸν γάμον ὑπέσχετο ὅτε τὸ ἐντάφιον Λαέρτη πέρας ἔξει, καὶ τοῦτο ὕφηνεν ἐπὶ ἔτη τρία, μεθ' ἡμέραν μὲν ὑφαίνουσα, νύκτωρ δὲ ἀναλύουσα. τοῦτον τὸν τρόπον ἐξηπατῶντο οἱ μνηστήρες ὑπὸ
- 32 τῆς Πηνελόπης, μέχρις ὅτε ἐφωράθη. Ὀδυσσεὺς δὲ μαθὼν τὰ κατὰ τὴν οἰκίαν, ὥς ἐπαίτης πρὸς Εὐμαῖον οἰκέτην ἀφικνεῖται, καὶ Τηλεμάχῳ ἀναγνωρίζεται, καὶ παραγίνεται εἰς τὴν πόλιν. Μελάνθιος δὲ αὐτοῖς συντυχὼν ὁ αἰπόλος οἰκέτης ὑπάρχων ἀτιμάζει. παραγενόμενος δὲ εἰς τὰ βασίλεια τοὺς μνηστήρας μετῆται τροφήν, καὶ

¹ Bücheler conjectured Μούλιος.

² Kerameus conjectured Μύνης.

³ Λειώκριτος Wagner (comparing Homer, *Od.* ii. 242): Λαόκριτος S.

⁴ Ἀρχέστρατος Kerameus: Ἀρχέστατος S.

⁵ Bücheler conjectured Θαλύτιος.

⁶ Ὀλοίτροχος Bücheler: Ὀλοίροχος S.

Eurylochus, Laomedes, Molebus, Phrenius, Indius, Minis, Liocritus, Pronomus, Nisas, Daëmon, Archestratus, Hippomachus, Euryalus, Periallus, Euenorides, Clytius, Agenor, Polybus, Polydorus, Thadytius, Stratius, Phrenius, Indius, Daesenor, Laomedon, Laodicus, Halius, Magnes, Oloetrochus, Barthas, Theophron, Nissaeus, Alcarops, Periclymenus, Antenor, Pellas, Celtus, Periphus, Ormenus, Polybus and Andromedes. And from Ithaca itself the suitors were twelve, to wit:—Antinous, Pronous, Liodes, Eurynomus, Amphimachus, Amphialus, Promachus, Amphimedon, Aristratus, Helenus, Dulicheus, and Ctesippus.

These, journeying to the palace, consumed the herds of Ulysses at their feasts.¹ And Penelope was compelled to promise that she would wed when the shroud of Laertes was finished, and she wove it for three years, weaving it by day and undoing it by night. In this way the suitors were deceived by Penelope, till she was detected.² And Ulysses, being apprized of the state of things at home, came to his servant Eumaeus in the guise of a beggar,³ and made himself known to Telemachus,⁴ and arrived in the city. And Melanthius, the goatherd, a servant man, met them, and scorned them.⁵ On coming to the palace Ulysses begged food of the suitors,⁶ and

¹ As to the reckless waste of the suitors, see Homer, *Od.* xiv. 80-109.

² As to Penelope's web, see Homer, *Od.* xix. 136-158; Hyginus, *Fab.* 126.

³ As to the meeting of Ulysses and Eumaeus, see Homer, *Od.* xiv. 1-492; Hyginus, *Fab.* 126.

⁴ As to the meeting and recognition of Ulysses and Telemachus, see Homer, *Od.* xvi. 1-234.

⁵ See Homer, *Od.* xvii. 184-253.

⁶ See Homer, *Od.* xvii. 360-457.

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- εὐρὼν μεταίτην Ἴρον καλούμενον διπαλαίει αὐτῷ.
 Εὐμαίῳ δὲ μνηύσας ἑαυτὸν καὶ Φιλοitiῳ,¹ μετὰ
 τούτων² καὶ Τηλεμάχου τοῖς μνηστήρσιν ἐπιβου-
 33 λεύει. Πηνελόπη δὲ τοῖς μνηστήρσιν τίθησιν
 Ὀδυσσέως τόξον, ὃ παρὰ Ἰφίτου ποτὲ ἔλαβε, καὶ
 τῷ τούτῳ τείναντί φησι συνοικήσειν. μηδενὸς δὲ
 τείναι δυναμένον, δεξάμενος Ὀδυσσεὺς τοὺς μνη-
 στῆρας κατετόξευσε σὺν Εὐμαίῳ καὶ Φιλοitiῳ
 καὶ Τηλεμάχῳ. ἀνείλε δὲ καὶ Μελάνθιον καὶ τὰς
 συνευναζομένας τοῖς μνηστήρσιν θεραπαίνας, καὶ
 τῇ γυναικὶ καὶ τῷ πατρὶ ἀναγνῶρίζεται.
 34 Θύσας δὲ Ἀἰδῇ καὶ Περσεφόνῃ καὶ Τειρεσίᾳ,
 πεζῇ διὰ τῆς Ἠπείρου βαδίζων εἰς Θεσπρωτοὺς
 παραγίνεται καὶ κατὰ τὰς Τειρεσίου μαντείας
 θυσιάσας ἐξιλάσκειται Ποσειδῶνα. ἡ δὲ βασιλεύ-

¹ καὶ φιλοitiῳ Kerameus : καὶ τῷ παιδὶ φιλοitiου S.

² τούτων Frazer : τούτου S. Eumaeus as well as Philoetius was privy to the plot, as we know from Homer (*Od.* xxi. 188-244) and as Apollodorus himself recognizes a few lines below.

¹ See Homer, *Od.* xviii. 1-107; Hyginus, *Fab.* 126. In Homer it is in a boxing-match, not in a wrestling-bout, that Ulysses vanquishes the braggart beggar Irus. Hyginus, like Apollodorus, substitutes wrestling for boxing.

² See Homer, *Od.* xxi. 188-244.

³ See Homer, *Od.* xxi. 1-82; Hyginus, *Fab.* 126.

⁴ See Homer, *Od.* xxi. 140-434, xxii. 1-389; Hyginus, *Fab.* 126.

⁵ See Homer, *Od.* xxii. 417-477.

⁶ See Homer, *Od.* xxiii. 153-297, xxiv. 205-348.

⁷ Tiresias had warned Ulysses that, after slaying the suitors, he must journey inland till he came to a country where men knew not the sea, and where a wayfarer would mistake for a winnowing-fan the oar which Ulysses was carrying on his shoulder. There Ulysses was to sacrifice a ram, a bull, and a boar to Poseidon, the god whom he had

finding a beggar called Irus he wrestled with him.¹ But he revealed himself to Eumaeus and Philoetius, and along with them and Telemachus he laid a plot for the suitors.² Now Penelope delivered to the suitors the bow of Ulysses, which he had once received from Iphitus; and she said that she would marry him who bent the bow.³ When none of them could bend it, Ulysses took it and shot down the suitors, with the help of Eumaeus, Philoetius, and Telemachus.⁴ He killed also Melanthius, and the handmaids that bedded with the suitors,⁵ and he made himself known to his wife and his father.⁶

And after sacrificing to Hades, and Persephone, and Tiresias, he journeyed on foot through Epirus, and came to the Thesprotians, and having offered sacrifice according to the directions of the soothsayer Tiresias, he propitiated Poseidon.⁷ But Callidice,

offended. See Homer, *Od.* xi. 119-131. But the journey itself and the sacrifice are not recorded by Homer. In a little island off Cos a Greek skipper told Dr. W. H. D. Rouse a similar story about the journey inland of the prophet Elias. The prophet, according to this account, was a fisherman who, long buffeted by storms, conceived a horror of the sea, and, putting an oar on his shoulder, took to the hills and walked till he met a man who did not know what an oar was. There the prophet planted his oar in the ground, and there he resolved to abide. That is why all the prophet's chapels are on the tops of hills. This legend was published by Dr. Rouse in *The Cambridge Review* under the heading of "A Greek skipper."

This and the remaining part of Apollodorus are probably drawn from the epic poem *Telegony*, a work by Eugammon of Cyrene, of which a short abstract by Proclus has been preserved. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 57 sq. The author of the abstract informs us that after the death and burial of the suitors "Ulysses sacrificed to the nymphs and sailed to Elis to inspect the herds. And he was entertained by Polyxenus and received a present of a

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ουσα τότε Θεσπρωτῶν Καλλιδικῇ καταμένειν
 35 αὐτὸν ἡξίου τὴν βασιλείαν αὐτῷ δοῦσα.¹ καὶ
 συνελθούσα αὐτῷ γεννᾷ Πολυποίτην. γῆμας δὲ
 Καλλιδικὴν Θεσπρωτῶν ἐβασίλευσε καὶ μάχῃ τῶν
 περιοίκων νικᾷ τοὺς ἐπιστρατεύσαντας. Καλλι-
 δίκης δὲ ἀποθανούσης, τῷ παιδί τὴν βασιλείαν
 ἀποδιδούς εἰς Ἰθάκην παραγίνεται, καὶ εὕρισκεν
 ἐκ Πηνελόπης Πολιπόρθην αὐτῷ γεγεννημένον.²
 36 Τηλέγονος δὲ παρὰ Κίρκης μαθὼν ὅτι παῖς Ὀδυσ-
 σέως ἐστίν, ἐπὶ τὴν τούτου ζήτησιν ἐκπλεῖ. παρα-
 γενόμενος δὲ εἰς Ἰθάκην τὴν νῆσον ἀπελαύνει³
 τινὰ τῶν βοσκημάτων, καὶ Ὀδυσσεά βοηθοῦντα
 τῷ μετὰ χεῖρας δόρατι Τηλέγονος <τρυγόνος>⁴
 κέντρον τὴν αἰχμὴν ἔχοντι τιτρώσκει, καὶ Ὀδυσ-
 37 σεὺς θνήσκει. ἀναγνωρισάμενος δὲ αὐτὸν καὶ

¹ Bücheler conjectured *δοῦσα*.

² *γεγεννημένον* Wagner (comparing Pausanias, viii. 12. 6):
γεγεννημένην S: *γεγεννημένην* Kerameus.

³ *ἀπελαύνει* Bücheler: *ἀπέλαυε* S.

⁴ <*τρυγόνος*> inserted by Bücheler.

bowl. And after that followed the episodes of Trophonius, and Agamedes, and Augeas. Then he sailed home to Ithaca and offered the sacrifices prescribed by Tiresias. And after these things he went to the Thesprotians and married Callidice, queen of the Thesprotians. Then the Thesprotians made war on the Brygians, under the leadership of Ulysses. There Ares put Ulysses and his people to flight, and Athena engaged him in battle; but Apollo reconciled them. And after Callidice's death, Polypoetes, son of Ulysses, succeeded to the kingdom, and Ulysses himself went to Ithaca. Meanwhile Telegonus, sailing in search of his father, landed in Ithaca and ravaged the island; and marching out to repel him Ulysses was killed by his son in ignorance. Recognizing his error, Telegonus transported his father's body, and Telemachus, and Penelope to his mother, and she made them

who was then queen of the Thesprotians, urged him to stay and offered him the kingdom; and she had by him a son Polypoetes. And having married Callidice, he reigned over the Thesprotians, and defeated in battle the neighbouring peoples who attacked him. But when Callidice died he handed over the kingdom to his son and repaired to Ithaca, and there he found Poliporthes, whom Penelope had borne to him.¹ When Telegonus learned from Circe that he was a son of Ulysses, he sailed in search of him. And having come to the island of Ithaca, he drove away some of the cattle, and when Ulysses defended them, Telegonus wounded him with the spear he had in his hands, which was barbed with the spine of a sting-ray, and Ulysses died of the wound.² But when

immortal. And Telegonus married Penelope, and Telemachus married Circe." The tradition, mentioned also by Hyginus (*Fab.* 127), that one son of Ulysses (Telegonus) married his father's widow (Penelope), and that another son (Telemachus) married his father's concubine (Circe), is very remarkable, and may possibly point to an old custom according to which a son inherited his father's wives and concubines, with the exception of his own mother. Compare Apollodorus, ii. 7. 7, with the note (vol. i. p. 269). Apollodorus mentions the marriage of Telegonus to Penelope (see below), but not the marriage of Telemachus to Circe.

¹ Compare Pausanias, viii. 12. 6, from whom we learn that the birth of this son Poliporthes or Ptoliporthes, as Pausanias calls him, was mentioned in the epic poem *Thesprotis*.

² Compare Oppian, *Halieut.* ii. 497-500; *Schol. in Homeri Odysseam*, ed. G. Dindorf, vol. i. p. 6; Scholiast on Homer, *Od.* xi. 134; Eustathius on Homer, *Od.* xi. 133, p. 1676; Philostratus, *Vit. Apollon.* vi. 32; *id. Heroica*, iii. 42; Parthenius, *Narrat. Amat.* 3; Tzetzes, *Schol. on Lycophron*, 794; Scholiast on Aristophanes, *Plutus*, 303; Cicero, *Tusculan. Disput.* ii. 21. 48 sq.; Horace, *Odes*, iii. 29. 8; Hyginus, *Fab.* 127; Ovid, *Ibis*, 567 sq.; Dictys Cretensis, *Bellum Trojanum*, vi. 14 sq.; Servius, on Virgil, *Aen.*

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πολλά κατοδυράμενος, τὸν νεκρὸν <καὶ>¹ τὴν Πηνελόπην πρὸς Κίρκην ἄγει, κάκει τὴν Πηνελόπην γαμεῖ. Κίρκη δὲ ἐκατέρους αὐτοὺς εἰς Μακάρων νήσους ἀποστέλλει.

- 38 Τινὲς δὲ Πηνελόπην ὑπὸ Ἀντινόου φθαρεῖσαν λέγουσιν ὑπὸ Ὀδυσσέως πρὸς τὸν πατέρα Ἰκάριον ἀποσταλῆναι, γενομένην² δὲ τῆς Ἀρκαδίας κατὰ
39 Μαντίνειαν ἐξ Ἑρμοῦ τεκεῖν Πᾶνα· ἄλλοι δὲ δι' Ἀμφίνομον ὑπὸ Ὀδυσσέως αὐτοῦ³ τελευτῆσαι· διαφθαρῆναι γὰρ αὐτὴν ὑπὸ τούτου λέγουσιν.
40 εἰσὶ δὲ οἱ λέγοντες ἐγκαλούμενον Ὀδυσσεά ὑπὸ τῶν οἰκείων ὑπὲρ τῶν ἀπολωλότων δικαστὴν

¹ <καί> inserted by Wagner (comparing the *Telegonia*; see *Epícorum Graecorum Fragmenta*, ed. G. Kinkel, p. 58).

² γενομένην Bücheler: γενομένης S.

³ αὐτοῦ Bücheler: αὐτὸν S.

ii. 44. The fish (τρυγών), whose spine is said to have barbed the fatal spear, is the common sting-ray (*Trygon pastinaca*), as I learn from Professor D'Arcy Wentworth Thompson, who informs me that the fish is abundant in the Mediterranean and not uncommon on our southern coasts. For ancient descriptions of the fish he refers me to Oppian, *Halieut.* ii. 470 *sqq.* (the *locus classicus*); Aelian, *Nat. Anim.* i. 56; Nicander, *Ther.* 828 *sqq.* According to Aelian, the wound inflicted by the sting-ray is incurable. Hercules is said to have lost one of his fingers by the bite of a sting-ray (Ptolemy Hephaest., *Nov. Hist.* ii. in Westermann's *Mythographi Graeci*, p. 184). Classical scholars, following Liddell and Scott, sometimes erroneously identify the fish with the roach. The death of Ulysses through the wound of a sting-ray is foreshadowed in the prophecy of Tiresias that his death would come from the sea (Homer, *Od.* xi. 134 *sq.*). According to a Scholiast on Homer (*Scholía Graeca in Homeri Odysseam*, ed. G. Dindorf, vol. i. p. 6), Hyginus, and Dictys Cretensis, Ulysses had been warned by an oracle or a dream to beware of his son, who would kill him; accordingly, fearing to be slain by Telemachus, he banished him to Cephalonia (Dictys Cretensis, vi. 14). But

Telegonus recognized him, he bitterly lamented, and conveyed the corpse and Penelope to Circe, and there he married Penelope. And Circe sent them both away to the Islands of the Blest.

But some say that Penelope was seduced by Antinous and sent away by Ulysses to her father Icarius, and that when she came to Mantinea in Arcadia she bore Pan to Hermes.¹ However others say that she met her end at the hands of Ulysses himself on account of Amphinomus,² for they allege that she was seduced by him. And there are some who say that Ulysses, being accused by the kinsfolk of the slain, submitted the case to the judgment of

he forgot his son Telegonus, whom he had left behind with his mother Circe in her enchanted island. The death of Ulysses at the hands of his son Telegonus was the subject of a tragedy by Sophocles. See *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 105 *sqq.*

¹ A high mound of earth was shown as the grave of Penelope at Mantinea in Arcadia. According to the Mantinean story, Ulysses had found her unfaithful and banished her the house; so she went first to her native Sparta, and afterwards to Mantinea, where she died and was buried. See Pausanias, viii. 12. 5 *sq.* The tradition that Penelope was the mother of Pan by Hermes (Mercury) is mentioned by Cicero (*De natura deorum*, iii. 22. 56). According to Duris, the Samian, Penelope was the mother of Pan by all the suitors (Tzetzes, *Schol. on Lycophron*, 772). The same story is mentioned also by Servius (on Virgil, *Aen.* ii. 44), who says that Penelope was supposed to have given birth to Pan during her husband's absence, and that when Ulysses came home and found the monstrous infant in the house, he fled and set out afresh on his wanderings.

² Amphinomus was one of the suitors of Penelope; his words pleased her more than those of the other suitors, because he had a good understanding. See Homer, *Od.* xvi. 394-398. He was afterwards killed by Telemachus (Homer, *Od.* xxii. 89 *sqq.*). The suspicion that Penelope was unfaithful to her husband has no support in Homer.

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Νεοπτόλεμον λαβεῖν τὸν βασιλεύοντα τῶν κατὰ
τὴν Ἑπειρὸν νήσων, τοῦτον δέ, νομίσαντα ἐκπο-
δῶν Ὀδυσσέως γενομένου Κεφαλληνίαν καθέξειν,
κατακρίναι φυγὴν αὐτοῦ, Ὀδυσσέα δὲ εἰς Αἰτωλίαν
πρὸς Θόαντα¹ τὸν Ἀνδραίμονος παραγενόμενον
τὴν τούτου θυγατέρα γῆμαι, καὶ καταλιπόντα
παῖδα Λεοντοφόνον ἐκ ταύτης γηραιὸν τελευτῆσαι.

¹ Θόαντα Kerameus: θόεντα S.

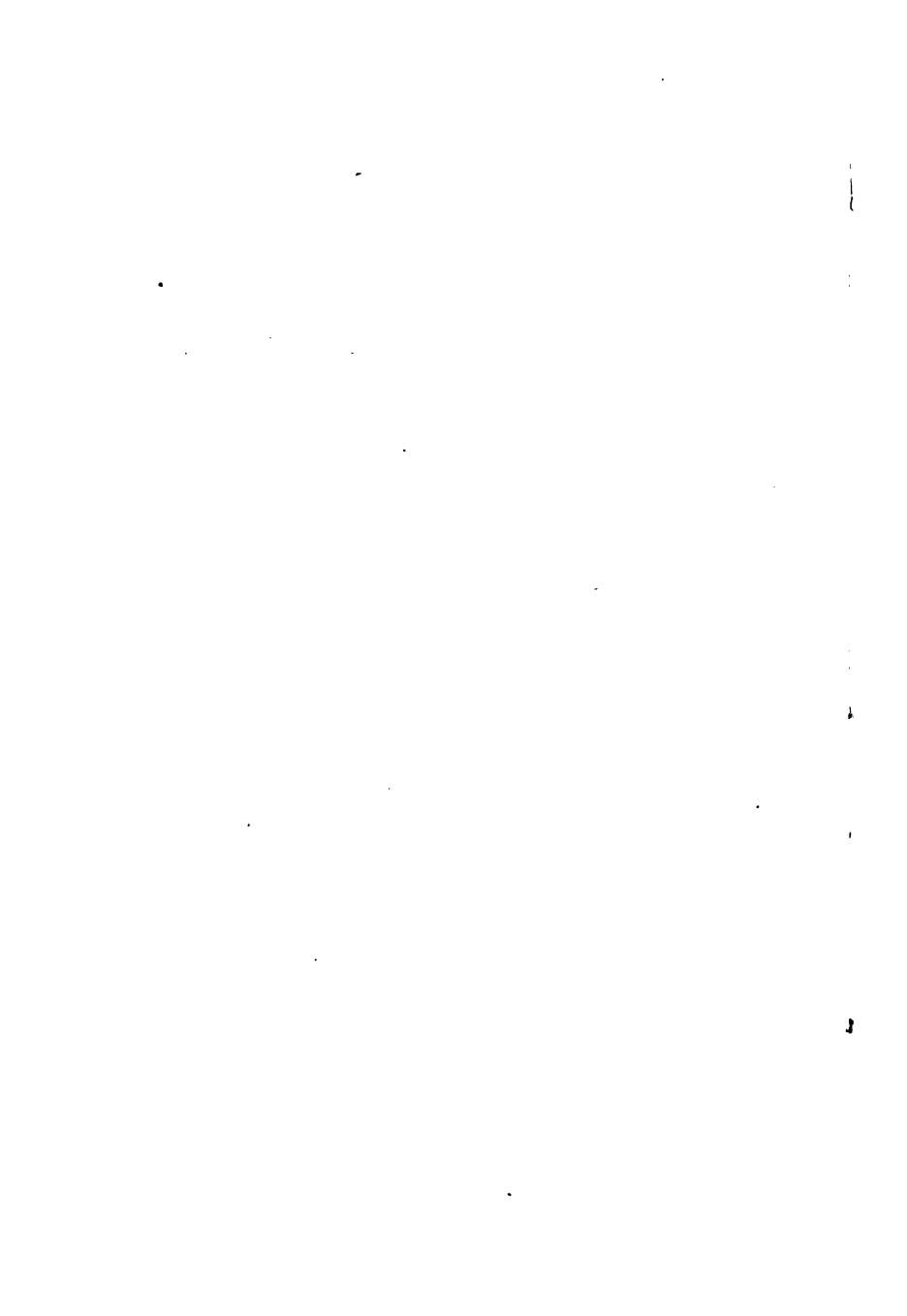
¹ Compare Plutarch, *Quaestiones Graecae*, 14. According to Plutarch's account, the kinsmen of the slain suitors rose in revolt against Ulysses; but Neoptolemus, being invited by both parties to act as arbitrator, sentenced Ulysses to banishment for bloodshed, and condemned the friends and relatives of the suitors to pay an annual compensation to

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Neoptolemus, king of the islands off Epirus; that Neoptolemus, thinking to get possession of Cephallenia if once Ulysses were put out of the way, condemned him to exile;¹ and that Ulysses went to Aetolia, to Thoas, son of Andraemon, married the daughter of Thoas, and leaving a son Leontophonus, whom he had by her,² died in old age.

Ulysses for the damage they had done to his property. The sentence obliged Ulysses to withdraw not only from Ithaca, but also from Cephallenia and Zacynthus; and he retired to Italy. The compensation exacted from the heirs of the suitors was paid in kind, and consisted of barley groats, wine, honey, olive oil, and animal victims of mature age. This payment Ulysses ordered to be made to his son Telemachus.

¹ These last recorded doings of Ulysses appear to be mentioned by no other ancient writer.



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APPENDIX

I.—PUTTING CHILDREN ON THE FIRE

(*Apollodorus* i. v. 1)

THE story that Demeter put the infant son of Celeus on the fire to make him immortal is told by other ancient writers as well as by Apollodorus,¹ and while there is a general resemblance between the various versions of the legend, there are some discrepancies in detail. Thus, with regard to the child's parents, Apollodorus and Ovid agree with the Homeric hymn-writer in calling them Celeus and Metanira. But Hyginus calls them Eleusinus and Cothonea; while Servius in one passage² names them Eleusinus and Cynthia, and in another passage³ calls the father Celeus. Lactantius Placidus names them Eleusius and Hioma; and the Second Vatican Mythographer calls them Celeus and Hiona. Then, with regard to the child who was put on the fire, Apollodorus agrees with the Homeric hymn-writer in calling him Demophon and in distinguishing him from his elder brother Triptolemus. But Ovid, Hyginus, Servius, Lactantius Placidus, and the First Vatican Mythographer call the child who was put on the fire Triptolemus, and make no mention of Demophon. The Second Vatican Mythographer wavers on this point; for, after saying⁴ that Demeter received the child Triptolemus to nurse, he proceeds⁵ to name the child

¹ See *Homeric Hymn to Demeter*, 231-274; Ovid, *Fasti*, iv. 549-562; Hyginus, *Fab.* 147; Servius, on Virgil, *Georg.* i. 19 and 163; Lactantius Placidus, on Statius, *Theb.* ii. 382; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 3, 107 (First Vatican Mythographer, 8; Second Vatican Mythographer, 96 sq.).

² On *Georg.* i. 19.

³ On *Georg.* i. 163.

⁴ *Fab.* 96.

⁵ *Fab.* 97.

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who was put on the fire Eleusius. As to the fate of the child who was put on the fire, the Homeric hymn-writer merely says that Demeter, angry at being interrupted, threw him on the ground ; whether he lived or died the author does not mention. Apollodorus definitely affirms that the child was consumed in the fire ; and the Second Vatican Mythographer says that Demeter in her rage killed it. On the other hand, the writers who call the child Triptolemus naturally do not countenance the belief that he perished in the fire, for they record the glorious mission on which he was sent by Demeter to reveal to mankind her beneficent gift of corn. Lastly, the writers are not at one in regard to the well-meaning but injudicious person who interrupted Demeter at her magic rite and thereby prevented her from bestowing the boon of immortality on her nursling. Ovid, in agreement with the Homeric hymn-writer, says that the person was the child's mother Metanira ; Apollodorus calls her Praxithea, an otherwise unknown person, who may have been the child's sister or more probably his nurse ; for Praxithea is not named by the Homeric hymn-writer among the daughters of Celeus.¹ Some critics would forcibly harmonize Apollodorus with the hymn-writer by altering our author's text in the present passage.² On the other hand, Hyginus, Servius, Lactantius Placidus, and the Second Vatican Mythographer say that it was the child's father who by his exclamation or his fear distracted the attention of the goddess and so frustrated her benevolent purpose.

Just as Demeter attempted to make Demophon or Triptolemus immortal by placing him on the fire, so Thetis tried to make her son Achilles immortal in like manner,³ and so Isis essayed to confer immortality on the infant son of the king of Byblus.⁴ All three goddesses were baffled by the rash intervention of affectionate but ignorant mortals. These legends point to an ancient Greek custom of passing newborn infants across a fire in order to save their lives from the dangers which beset infancy, and which, to the primitive mind, assume the form of demons or other spiritual beings lying in wait to cut short the frail thread of life. The Greek

¹ *vv.* 105 *sqq.* ² See Critical Note, vol. i. p. 38.

³ Apollodorus, iii. 13. 6, with the note.

⁴ Plutarch, *Isis et Osiris*, 16.

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practice of running round the hearth with a child on the fifth or seventh day after birth may have been a substitute for the older custom of passing the child over the fire.¹ Similar customs have been observed for similar reasons in many parts of the world. Thus, in the highlands of Scotland, "it has happened that, after baptism, the father has placed a basket filled with bread and cheese on the pot-hook that impended over the fire in the middle of the room, which the company sit around; and the child is thrice handed across the fire, with the design to frustrate all attempts of evil spirits or evil eyes."² In the Hebrides it used to be customary to carry fire round children in the morning and at night every day until they were christened, and fire was also carried about the mothers before they were churched; and this "fire-round was an effectual means to preserve both the mother and the infant from the power of evil spirits, who are ready at such times to do mischief, and sometimes carry away the infant."³ Customs of this sort prevailed in Scotland down to the beginning of the nineteenth century. Sometimes the father leaped across the hearth with the child in his arms; "moreover, every person entering the house was required to take up a burning fire-brand from the hearth, and therewith cross himself, before he ventured to approach a new-born child or its mother. It was also customary to carry a burning peat sun-wise round an unbaptised infant and its mother, to protect them from evil spirits."⁴ The custom of leaping over a hearth or carrying a child round it, implies that the fireplace is in the middle of the floor, as it used to be in cottages in the highlands of Scotland. Miss Gordon

¹ Suidas, s.v. Ἀμφιδρόμια; Scholiast on Plato, *Theaetetus*, p. 160 E.

² Th. Pennant, "Second Tour in Scotland," in J. Pinkerton's *General Collection of Voyages and Travels*, iii. 383.

³ M. Martin, "Description of the Western Islands of Scotland," in J. Pinkerton's *General Collection of Voyages and Travels*, vol. iii. p. 612.

⁴ Miss C. F. Gordon Cumming, *In the Hebrides*, New Edition (London, 1886), p. 101. Compare John Ramsay, *Scotland and Scotsmen in the Eighteenth Century* (Edinburgh and London, 1888), ii. 423.

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Cumming describes from her own observation such a cottage in Iona, "with the old-fashioned fireplace hollowed in the centre of the earthen floor, and with no chimney except a hole in the middle of the roof."¹ Ancient Greek houses must similarly have had the fireplace in the middle of the floor, and probably in them also the smoke escaped through a hole in the roof.

Sometimes the motive for putting the child on the fire was different, as will appear from the following accounts. In the north-east of Scotland, particularly in the counties of Banff and Aberdeen, "if the child became cross and began to *dwine*, fears immediately arose that it might be a 'fairy changeling,' and the trial by fire was put into operation. The hearth was piled with peat, and when the fire was at its strength the suspected changeling was placed in front of it and as near as possible not to be scorched, or it was suspended in a basket over the fire. If it was a 'changeling child' it made its escape by the *lum* [chimney], throwing back words of scorn as it disappeared."² Similarly in Fife we hear of "the old and widespread superstitious belief that a fairy changeling, if passed through the fire, became again the person the fairies had stolen, . . . believed but not acted on by the old women in Fife in an earlier part of this [19th] century."³ Among the miners of Fife, "if a child cries continuously after being dressed at birth, the granny or some other wise elder will say, 'If this gangs on we'll hae to pit on the girdle' (the large circular flat baking-iron on which scones and oat-cakes are 'fired'). Sometimes this is actually done, but the practice is rare now, and very few can give the true meaning of the saying. The idea is that the crying child is a changeling, and that if held over the fire it will go up the chimney, while the girdle will save the real child's feet from being burnt as it comes down to take its own legitimate place."⁴ Similarly, in the Highlands one way of getting rid of a changeling was to seat him on a gridiron, or in a creel, with

¹ Miss C. F. Gordon Cumming, *op. cit.* p. 100.

² W. Gregor, *Notes on the Folk-lore of the North-east of Scotland* (London, 1881), pp. 8 sq.

³ *County Folk-lore*, vol. vii. *Fife*, by J. E. Simpkins (London, 1914), p. 32.

⁴ *County Folk-lore*, vol. vii. (as above), p. 398.

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a fire burning below.¹ This mode of exchanging fairy changelings for real children by putting the changelings on the fire appears to be also Scandinavian; for a story relates how, in the little island of Christiansö, to the south-east of Sweden, a mother got rid of a changeling and recovered her own child by pretending to thrust the changeling into the oven; for no sooner had she done so than the fairy mother rushed into the room, snatched up her child, which was a puny, dwining little creature, and gave the woman her own babe back again, saying, "There is your child! I have done by it better than you have by mine." And indeed the returned infant was a fine sturdy child.²

A similar custom has been observed by the Jews, for Maimonides writes that "we still see the midwives wrap newborn children in swaddling bands, and, after putting foul-smelling incense on the fire, move the children to and fro over the incense on the fire."³ Similarly, of the Jakuns, a wild people of the Malay Peninsula, "it is reported that, in several tribes, the children, as soon as born, are carried to the nearest rivulet, where they are washed, then brought back to the house, where fire is kindled, incense of kamunian wood thrown upon it, and the child then passed over it several times. We know from history that the practice of passing children over fire was in all times much practised amongst heathen nations, and that it is even now practised in China and other places."⁴ In Canton, in order to render a child courageous and to ward off evil, a mother will move her child several times over a fire of glowing charcoal, after which she places a lump of alum in the fire, and the alum is supposed to assume the likeness of the creature which the child fears most.⁵ In the Tenimber and Timorlaut islands (East Indies),

¹ J. G. Campbell, *Superstitions of the Highlands and Islands of Scotland* (Glasgow, 1900), p. 39.

² B. Thorpe, *Northern Mythology* (London, 1851-1852), ii. 174 sq.

³ Maimonides, quoted by D. Chwolsohn, *Die Ssabier und der Ssabismus* (St. Petersburg, 1856), ii. 473.

⁴ The R^d. Favre (Apostolic Missionary), *An Account of the Wild Tribes inhabiting the Malay Peninsula*, etc. (Paris, 1865), pp. 68 sq.

⁵ F. Warrington Eastlake, "Cantonese Superstitions about Infants," *China Review*, ix. (1880-1881), p. 303.

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"in order to prevent sickness, or rather to frighten the evil spirits, the child is, in the first few days, laid beside or over the fire."¹ In New Britain, after a birth has taken place, they kindle a fire of leaves and fragrant herbs, and a woman takes the child and swings it to and fro through the smoke of the fire, uttering good wishes. At the same time a sorcerer pinches up a little of the ashes from the fire, and touches with it the infant's eyes, ears, temples, nose, and mouth, "whereby the child is thenceforth protected against evil spirits and evil magic."² In Yule Island, off British New Guinea, "the child at birth is passed across the flames. It seems probable that in this there is the idea of purification by the fire."³ In Madagascar a child used to be twice carefully lifted over the fire before he was carried out of the house for the first time.⁴

Among the Kafirs of South Africa "the mother makes a fire with some scented wood which gives off an abundance of pungent smoke. Over this smoke the baby is held till it cries violently. It is believed that some people at death become wizards or wizard-spirits, and that these evil beings seek malevolently to injure small babies; they cannot abide the smell of the smoke from this scented wood, which they meet as they wander round seeking for prey, and trying to take possession of babies. The wizard is therefore repelled by the odour, and goes on its journey, hunting for a baby which is not so evil-smelling. When the baby cries in the smoke the mother calls out, 'There goes the wizard.' This smoking process has to be performed daily with closed doors

¹ J. G. F. Riedel, *De sluik- en kroesharige rassen tuschen Selebes en Papua* (The Hague, 1896), p. 303.

² R. Parkinson, *Dreissig Jahre in der Südsee* (Stuttgart, 1907), pp. 70 sq. Compare *id. Im Bismarck-Archipel* (Leipzig, 1887), pp. 94 sq.; A. Kleintitschen, *Die Küstenbewohner der Gazellehalbinsel* (Hiltrup bei Münster, n.d.), p. 204; *Les Missions Catholiques*, xvii. (Lyons, 1885), p. 110; Dr. Hahl, in *Nachrichten über Kaiser Wilhelms-Land und den Bismarck-Archipel* (Berlin, 1897), p. 81.

³ Father Navarre, in *Annales de la Propagation de la Foi*, lix. (Lyons, 1887), p. 185.

⁴ W. Ellis, *History of Madagascar* (London, n.d.), i. 151 sq.

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for several weeks, while the mother sings special chants.¹ So among the Ovambo, a Bantu people of South Africa, when the midwife or an old female friend of the mother has carried a newborn baby out of the hut for the first time, she finds on her return a great fire of straw burning at the entrance, and across it she must stride, while she swings the infant several times to and fro through the thick smoke, "in order to free the child from the evil magic that still clings to it from its birth. According to another version, this swinging through the smoke is meant to impart courage to the child; but the first explanation appears to me to tally better with the views of the natives."² At a certain festival, which occurred every fourth year, the ancient Mexicans used to whirl their children through the flames of a fire specially prepared for the purpose.³ Among the Tarahumares, an Indian tribe of Mexico, "when the baby is three days old the shaman comes to cure it. A big fire is made of corn-cobs, the little one is placed on a blanket, and with the father's assistance the shaman carries it, if it is a boy, three times through the smoke to the four cardinal points, making the ceremonial circuit and finally raising it upward. This is done that the child may grow well and be successful in life, that is, in raising corn."⁴

¹ Dudley Kidd, *Savage Childhood, a Study of Kafir Children* (London, 1906), pp. 18 sq.

² Hans Schinz, *Deutsch-Südwest-Afrika* (Oldenburg and Leipzig, n.d.), p. 307.

³ H. H. Bancroft, *The Native Races of the Pacific States* (London, 1875-1876), iii. 376, note ²⁷, quoting Sahagun, "*rodearlos por las llamas del fuego que tenían aparejado para esto*," which I translate as above. Bancroft translates, "passed the children over, or near to, or about the flame of a prepared fire." The French translators turn the words, "*conduisaient autour d'une flamme qu'on avait préparée pour cet objet*." See B. de Sahagun, *Histoire Générale des choses de la Nouvelle-Espagne*, traduite par D. Jourdanet et R. Simeon (Paris, 1880), p. 166. Compare C. F. Clavigero, *History of Mexico*, translated by C. Cullen, 2nd ed. (London, 1807), i. 317.

⁴ C. Lumholtz, *Unknown Mexico* (London, 1903), i. 272.

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II.—WAR OF EARTH ON HEAVEN

(*Apollodorus* i. vi. 1)

Some Indian tribes of North-Western America tell a story which resembles in certain respects the Greek myth of the war waged by the Earth-born Giants on the gods in heaven. The details of the story vary from tribe to tribe, but its substance is the same.

As told by the Pend' d'Oreille Indians of Montana, the story runs as follows:—

The Earth people wanted to make war on the Sky people. Grizzly-Bear was their chief, and he called all the warriors together. They were told to shoot in turn at the moon (or sky). All did as they were told, but their arrows fell short. Only Wren had not shot his arrow. Coyote said, "He need not shoot. He is too small, and his bow and arrows are too weak." However, Grizzly-Bear declared that Wren must have his turn. Wren shot his arrow, and it hit the moon (or sky) and stuck fast. Then the others shot their arrows, which stuck each in the notch of the preceding one, until they made a chain of arrows that reached from the sky to the ground. Then all the people climbed up, Grizzly-Bear going last. He was very heavy; and when he was more than half way up, the chain broke by his weight. He made a spring, and caught the part of the chain above him; and this caused the arrows to pull out at the top, where the leading warriors had made a hole to enter the sky. So the whole chain fell down and left the people up aloft without the means of descending. The Earth people attacked the Sky people, and defeated them in the first battle; but the Sky people soon mustered in such force that they far outnumbered the Earth people, and in the next battle routed them, killing a great many. The defeated Earth people ran for the ladder, but many were overtaken and killed on the way. When they found the ladder broken, each prepared himself the best way he could so as not to fall too heavily, and one after another jumped down. Flying-Squirrel was wearing a small robe, which he spread out like wings when he jumped; therefore he has something like wings now. He came down without hurting himself. Whitefish looked down the hole before jumping. When he saw the great depth, he

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puckered up his mouth and drew back ; therefore he has a small puckered mouth at the present day. Sucker jumped down without first preparing himself, and his bones were broken ; therefore the sucker's bones are now found in all parts of its flesh. At that time there were a number of different animals on earth that are not here now ; but they were killed in this war and transformed into stars. Had they all come back to earth, there would be many more kinds here now. Those which we have at the present time represent only the survivors of the war.¹

In this, as in most other versions of the story, the Earth people are conceived as animals, whether beasts, birds or fish. This comes out clearly in a parallel version of the story told by the Indians of the Okanagon tribe in British Columbia. In it we are told that each animal and bird shot at the sky, and that the Fish, Snakes, and Toads also tried, but that only the Chickadee succeeded in hitting the sky with his arrow ; and in the fall from heaven the fish fared worst, because they had no wings. According to this version, the Grizzly Bear and the Black Bear were the only animals that were left on earth when all the rest had climbed up the ladder to the sky ; and in quarrelling as to which of them should mount the ladder first, the two bears knocked it down.²

Similarly the Shuswap tribe of British Columbia tell how "Black Bear and Wolverine were great chiefs, the former of the Fish people, the latter of the Bird people. They assembled the warriors of all the fishes and birds of the earth to go on a war expedition against the people of the sky. All the men shot their arrows up towards the sky, but they fell back without hitting it. Last of all Wren,³ who was the smallest of all the birds, shot an arrow, which stuck in the sky. The next smallest bird shot an arrow, which hit the end of the first one ; and thus they shot arrows ; and one stuck in the end of the other, until there was a chain of arrows forming a ladder from earth to sky. On this all the warriors ascended, leaving the two chiefs to guard the bottom. Soon after all

¹ *Folk-tales of Salishan and Sahaptin Tribes*, edited by Franz Boas (Lancaster, Pa., and New York, 1917), p. 118 (*Memoirs of the American Folk-Lore Society*, vol. xi.).

² *Folk-tales of Salishan and Sahaptin Tribes*, p. 85.

³ "Some say Humming-Bird, others Chickadee."

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had reached the sky world, Wolverine and Black Bear began to laugh at each other's tails. Black Bear grew angry, chased Wolverine around the foot of the ladder, struck against it, and knocked it down.

"Meanwhile the earth people had attacked the sky people, and at first were victorious; but afterwards the latter, gathering in great force, routed the earth people, who fled in great disorder towards the top of the ladder. By its fall their retreat was cut off; and many made a stand against the sky people, while others threw themselves down. The birds were able to reach the earth safely, for they could fly down; but many of the fishes, who tried to throw themselves into a large lake, were wounded. In their fall some missed the lake and dropped on rocks. Thus the skull of the *sematsai* came to be flattened, the *kwaak* broke its jaw, the *tcokticicin* got a bloody mouth, and the sucker had all its bones scattered and broken, so that it died. The grandson of a man called Toel gathered the bones, put them back into the body, and revived it. This is the reason why the sucker has now so many bones scattered through its flesh, why the *sematsai* has a flat head, the *tcokticicin* a red mouth, and why the mouth of the *kwaak* appears to be broken. The earth people who remained above were all slain, and transformed by the sky people into stars."¹

Thus the story of the attack on the Sky people purports at the same time to explain certain peculiar features of the fauna with which these Indians are acquainted. Animals naturally attract the attention of savages, especially of savage hunters; and the observation of their peculiarities, by exciting the curiosity of the observer, is a fruitful source of explanatory myths.

So far no explanation is given of the reasons which led the Earth people to make war on the Sky people. But in a version of the story told by the Quinault Indians, who inhabit a district on the western coast of Washington State, the motives for the war are fully reported. Raven's two daughters, we are told, went out on the prairie to dig roots, and night overtook them before they could reach home. Camping out in the open, they looked up at the starry sky,

¹ James Teit, *The Shuswap* (Leyden and New York, 1909), p. 749 (*The Jesup North Pacific Expedition*, vol. ii. part 7).

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and the younger sister said, "I wish I were up there with that big bright star!" And the elder sister said, "I wish I were there with that little star!" Soon they fell asleep, and when they awoke they were up in the sky country, where the stars are; and the younger sister found that her star was a feeble old man, while the elder sister's star was a young man. Now the younger sister was afraid of the old man; so she ran away and tried to descend to earth with the help of a rope, which she borrowed from an old woman called Spider. But the rope proved too short, and there she hung just over her father's house till she died, and her bones dropped down on the ground. Bluejay picked them up and knew them to be the bones of Raven's daughter. So he called Raven, and they agreed that it was so. "And they gathered together all the fragments, and then called upon all the people, and all the animals, and all the birds and fishes, to gather and make an attack upon the Sky People to recover the other sister." The rest of the story follows substantially as in the preceding versions. Having determined to make war on the Sky People, the animals prepared to shoot at the heavenly vault with arrows. So they made a bow of the trunk of a white cedar and an arrow of a limb of a tree. Then Grizzly Bear stepped up to string the bow, but could not bend it; after him, Elk and all the large animals tried, but all failed. At last Wren, the smallest of birds, bent the bow, strung it easily, and shot an arrow, which stuck in the sky. Then with the help of Snail, who aimed the arrows, Wren shot shaft after shaft, so that each stuck in the notch of the preceding one, till the arrows formed a chain that reached from the sky to the earth. Up the chain the animals swarmed to heaven, and there, feeling very cold in the upper air, Beaver contrived to steal fire for them from a house of the Sky People, after Robin Redbreast, Dog, and Wildcat had failed in the attempt. There, too, in a corner of the house, they found Raven's elder daughter. Having procured the fire they sent all the rats and mice among the Sky People to gnaw through all the bowstrings of the men and all the girdles of the women, and all fastenings of any kind which they could find. So, when all was ready, the Earth People attacked. The Sky men tried to use their bows, but the bowstrings were cut. The Sky women tried to put on their clothes to run away, but they could not fasten them and they had to stay where they were. Then

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the Earth People went from house to house and killed great numbers of the Sky People. At last the Sky People rallied and began to beat back the Earth People. So, taking Raven's daughter with them, they retreated down the chain of arrows, and they had almost all got safely down, when the chain broke. So some were left hanging in the sky, and they can be seen there now in the stars.¹

The story is told in a somewhat similar form by the Kathlamet Indians, whose territory lay in the south-western part of Washington State to the south of the country owned by the Quinault Indians; but in the Kathlamet version there is no mention of Raven's daughters nor of the chain of arrows. On the other hand it contains the incidents of the stealing of fire by Beaver and of the cutting of the bow-strings and girdles by Mouse and Rat. According to the Kathlamets, it was Bluejay who cut the rope by which, in their version of the tale, the animals had ascended to the sky; and among the creatures who remained up aloft in the shape of stars were the Woodpecker, the Fisher, the Skate, the Elk, and the Deer.²

The story of the War on the Sky is told, in the same general form, also by the Kutenai Indians in the interior of British Columbia. Their version includes the incident of the chain of arrows, and describes the shifts to which the animals in heaven were put when the chain of arrows, by which they had ascended, was broken down. The Bats, we are told, flew down, spreading out their blankets as wings. The Flying Squirrel pulled out his skin and used it as wings to fly with. All the fish threw themselves down, but the Sucker was the only one who was broken to pieces. However, he was restored to life by the touch of his brother's widow.³

A different account of the origin of the War on the Sky is given in a version of the story recorded among the Indians of

¹ L. Farrand, *Traditions of the Quinault Indians* [New York] (1902), pp. 107-109 (*The Jesup North Pacific Expedition*). I have abridged the story.

² Franz Boas, *Kathlamet Texts* (Washington, 1901), pp. 67-71 (*Bureau of American Ethnology, Bulletin* 26).

³ Franz Boas, *Kutenai Tales* (Washington, 1918), pp. 73-77 (*Bureau of American Ethnology, Bulletin* 59).

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the Lower Fraser River in British Columbia. They say that the Redheaded Woodpecker and the Eagle had each a son, and that the two youths in pursuit of a beautiful bird were lured on till they came to the sky. The bereaved fathers desired to go up after them, but did not know how to do it. So they called a general assembly of the animals and inquired of them how one may ascend to heaven. First, the Pelican flew up, but returned without reaching the sky. Next the Mole attempted to scale the heavenly heights by burrowing under the water and under the earth, but naturally he failed. Even the Eagle himself, the father of one of the missing youths, could not fly so high, though he tried hard. At last a man or an animal named Tamia, a grandson of Woodpecker's wife, came forward and declared that he had learned in a dream how one may ascend up to heaven. So he painted his hair red, and having adorned his face with a streak of red paint from the forehead down over the nose to the chin, he began to sing. "I am Tamia! I fear not to shoot at the sky," while his grandmother Takt beat time to the song. Having thus attuned himself to the proper pitch, he took his bow and shot arrow after arrow at the sky, until the arrows, as usual, formed a chain stretching right down to the earth. So all the people ascended the chain, vanquished the Sky People in battle, and freed the two sons of the Woodpecker and the Eagle. When they had returned home victorious, they broke down the chain of arrows, or rather the broad road into which the chain had been converted. But they did not notice that the Snail had lagged behind and was still up aloft. So when the Snail came to heaven's gate and found no ladder, he had to throw himself down, and in his fall he broke every bone in his body. That is why he now moves so slowly.¹

Yet another motive is assigned for the War on the Sky by the Thompson Indians of British Columbia. According to them, that war was caused by the rape of a married woman. The people of the Sky, so they say, stole the wife of Swan, who, in great wrath at this outrage, called all the people of the earth to a council. They agreed to make war on the Sky People, and under the direction

¹ Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas* (Berlin, 1895), pp. 30 sq.

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of the injured husband, they all gathered together with their bows and arrows and shot at the sky, but all their arrows fell short. After they had all tried in vain, Wren shot an arrow. The people watched it rising till it passed out of sight, and though they waited some time, it never came down again. It had stuck in the sky. Then Wren shot another arrow, which likewise disappeared and did not come down again. It had stuck in the notch of the first one. After he had discharged many arrows, the people saw them sticking one in the end of the other, like a chain hung from the sky. Wren continued to shoot till at last the arrow-chain reached the earth. Then all the people ascended one behind the other over the chain of arrows and entering the upper world (some say through a hole which they tore in the sky) they attacked the Sky People, some of whom consisted of Grizzlies, Black Bears, and Elks. A great battle was fought, in which the Sky People were victorious, and the Earth People began to retreat in great haste down the chain of arrows. When about half the people had reached the ground, the chain broke in the middle, and many were killed by the fall. Others, who were on the chain above the point at which it broke, had to ascend again, and were either killed or made prisoners by the Sky People. Those who reached the earth represent the people, animals, birds, and fishes to be found on the earth at the present time. There were formerly other different animals and birds on the earth, but they either were killed in this war or remain in the sky to this day.¹

A short version of the story, without the assignment of any motive for the war, is reported from among the Ntlakypamuq Indians of British Columbia. It includes the usual incident of the sky-reaching chain of arrows.²

A somewhat different story of the War on the Sky is told by the Čatloltq Indians of Vancouver Island. They say that long ago Turpentine was a blind man, who could not bear the sun's heat and used to go a-fishing for red shell-fish by night.

¹ James Teit, *Mythology of the Thompson Indians* (Leyden and New York, 1912), p. 246 (*The Jesup North Pacific Expedition*, vol. viii. part ii.). Another, but briefer, version of the story is reported in the same work (p. 334).

² Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, p. 17.

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Every morning, when the day began to break, his wife called him back, saying, "Come home quick! The sun is rising. So he always hurried home before it grew warm. But one day his wife slept late, and when she awoke, it was broad day. Horrified by the discovery, she rushed to the beach, shrieking, "Come home quick! The sun is high in heaven." Thus adjured, old Turpentine plied his oars as for dear life, but it was too late; the Sun shone down on him so hot that he melted away before he reached the shore. Indignant at his fate, his two sons resolved to avenge his death by killing the Sun, his murderer. So they took their bows and arrows and went to the place where the Sun rises. There they shot an arrow at the sky, and a second arrow at the first, until the usual ladder of arrows was constructed leading up to heaven. When it was finished, the elder brother shook it to see whether it was strong enough to bear his weight, and finding it quite firm, the two brothers climbed up aloft by it. On reaching the sky they killed the Sun with their arrows. Then they deliberated how to replace the dead luminary and solved the problem very simply; for the elder brother became the Sun, and the younger brother became the Moon.¹

A different motive for the War on the Sky is assigned by the Sanpoil Indians, who live on the Columbia River and belong to the Salish stock.² They say that once on a time it rained so heavily that all the fires on earth were extinguished. The animals held a council and decided to make war against the sky in order to bring back the fire. In spring the people began, and tried to shoot their arrows up to the sky. Coyote tried first, but did not succeed. Finally the Chickadee contrived to shoot an arrow which stuck in the sky. He continued to shoot, making a chain of arrows by

¹ Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, pp. 64 sq. The use of a chain of arrows to give access to the sky is a common incident in the folk-tales told by the Indians of North-west America, even in stories in which there is no question of an attack upon the Sky People. See Franz Boas, "Tsimshian Mythology," *Thirty-first Annual Report of the Bureau of American Ethnology* (Washington, 1916), pp. 364 sqq.

² F. W. Hodge, *Handbook of American Indians* (Washington, 1907-1910), ii. 451.

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means of which the animals climbed up. The last to climb was the Grizzly Bear, but so heavy was he that he broke the chain of arrows and so could not join the other animals in the sky.

When the animals reached the sky, they found themselves in a valley near a lake where the people of the sky were fishing. Coyote wished to act as scout, but was captured. Then the Muskrat dug holes along the shore of the lake, and Beaver and Eagle set out to obtain the fire. Beaver entered one of the fish-traps and pretended to be dead. They carried him to the chief's house, where the people began to skin him. At this time the Eagle alighted on a tree near the tent. When the people saw the Eagle, they ran out, and at once Beaver took a clam-shell full of glowing coals and ran away. He jumped into the lake, and people tried to catch him in nets; but the water drained away through the holes which Muskrat had made. The animals now ran back to the chain of arrows, which they found broken. Then, as the birds could fly down and the quadrupeds could not, each bird took a quadruped on its back and flew down with it. Only Coyote and the Sucker were left up above. Coyote tied a piece of buffalo robe to each paw and jumped down. He sailed down on the skin, and finally landed on a pine-tree. Next morning he showed off his wings, but could not take them off again, and was transformed into a bat. The Sucker had to jump down, and was broken to pieces. The animals fitted his bones together; and, since some were missing, they put pine-needles into his tail. Therefore the Sucker has many bones.¹

III.—MYTHS OF THE ORIGIN OF FIRE

(*Apollodorus* i. vii. 1)

According to Hesiod and Hyginus, it was from Zeus himself that Prometheus stole the fire which he bestowed on men;² and Hyginus clearly conceived the theft to have been perpetrated in heaven, for he speaks of Prometheus bringing

¹ *Folk-tales of Salishan and Sahaptin Tribes*, edited by Franz Boas, pp. 107 sq.

² Hesiod, *Works and Days*, 50 sqq., *Theog.* 565 sqq.; Hyginus, *Astronom.* ii. 15.

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down the stolen fire to earth in a stalk of fennel;¹ and Latin poets similarly refer to the sky as the source from which our earthly fire was procured by the artful Prometheus.² But according to Plato it was from the workshop of Athena and Hephaestus that Prometheus abstracted the fire. The philosopher tells us that when the time appointed for man's creation or appearance out of the earth was at hand, Prometheus, the friend of the human race, was sore puzzled what to do; for no provision had been made for supplying the new creatures with fire, and, without that element, how could the mechanical arts exist? Prometheus himself might not enter the citadel of Zeus, which was guarded by dreadful warders; so he made his way secretly into the workshop where Athena and Hephaestus laboured in common, and, stealing the fire of Hephaestus and the mechanical skill of Athena, he bestowed both these precious gifts on men.³ This version of the story was known to Lucian, for he represents Hephaestus reproaching Prometheus with having purloined the fire and left his forge cold.⁴ Cicero speaks of "the Lemnian theft" of fire committed by Prometheus;⁵ which implies that the fire was obtained from the forge of Hephaestus in Lemnos, the island on which Hephaestus fell when he was hurled from heaven by Zeus.⁶ Perhaps the origin of fire on earth was mythically explained by this fall of Hephaestus, who may have been supposed to carry it with him in his descent from heaven, and to have used it to light the furnace of his smithy in the island.

The notion that the first fire used by man was stolen from a deity or other fairyland being meets us in many stories told by many savages in many parts of the world. Very often, curiously enough, the thief is a bird or beast; not uncommonly the theft is committed by a number of birds or beasts, which combine together for the purpose. On the other hand, a beast or bird often figures, not as the thief, but as the first owner of fire, and the story relates how the

¹ Hyginus, *Fab.* 144.

² Horace, *Odes*, i. 3. 27 *sqq.*; Juvenal, xv. 84 *sqq.*

³ Plato, *Protagoras*, 11, p. 321 c-π.

⁴ Lucian, *Prometheus*, 5.

⁵ Cicero, *Tuscul. Disput.* ii. 10. 23.

⁶ Homer, *Il.* i. 590 *sqq.*

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fire was obtained from the animal or bird and conveyed to men. Tales of the origin, and in particular of the theft, of fire are too numerous to be told here at length; elsewhere I hope to deal with them fully.¹ But it may be worth while to illustrate the nature and wide diffusion of such tales by some examples.

The aborigines of Cape Grafton, on the eastern coast of Queensland, tell of a time when there was no such thing as fire on earth; so Bin-jir Bin-jir, a small wren with a red back (*Malurus* sp.), went up into the skies to get some. He was successful, but lest his friends on earth should have the benefit of it, he hid it away under his tail. Asked on his return how he had fared, he told his friend that his quest had been fruitless. But his friend laughed and said, "Why, you have got some fire stuck on to the end of your tail," referring to the red spot on the bird's back. Bin-jir Bin-jir was therefore obliged to admit that he did get some fire, and finally he showed his friend from what particular wood to extract it by friction.² Some of the aborigines of Western Victoria thought that the first fire was procured by a little bird described as a "fire-tail wren," which stole it from the crows, who till then had had sole possession of the valuable element.³

According to the Boandik tribe, who used to inhabit the extreme south-east corner of South Australia, the first owner of fire was the cockatoo, who kept it jealously hidden in his red crest and produced it from there by scratching his crest whenever he wished to cook his victuals. But he took care to cook his food privately, lest the other cockatoos should learn the secret. However, one little cockatoo contrived to steal some of the fire and communicated it to his fellows.⁴ One of the tribes about Maryborough in Queensland related how men originally obtained fire by knocking off a piece of

¹ In a volume, *The Origin of Fire, and other Essays*, to be published by Messrs. Macmillan & Co., London.

² Walter E. Roth, "Superstition, Magic, and Medicine," *North Queensland Ethnography, Bulletin No. 5* (Brisbane, 1903), p. 11.

³ James Dawson, *Australian Aborigines* (Melbourne, Sydney, and Adelaide, 1881), p. 54.

⁴ Mrs. James Smith, *The Boandik tribe* (Adelaide, 1880), pp. 21 sq.

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the sun when he rose in the east.¹ The natives about Lake Condah in Victoria said that once upon a time a man threw up a spear to the clouds with a string attached to it. Then he climbed up the string and brought down fire from the sun to the earth.²

The natives of the Eastern Islands of Torres Straits, between Australia and New Guinea, say that fire was formerly in possession of an old woman, who kept it in a sixth finger which she had between her finger and thumb. When she wished to kindle a fire, she had only to put this finger under the fuel, and the fuel at once ignited. The animals on another island often saw the smoke of her fire and were envious, for they had no fire of their own. They tried, one after the other, to swim across the channel and get the fire by hook or crook; but they all failed until the big lizard made his way across, bit off the old woman's fiery finger, and swam back with it in his mouth. All the people, or rather all the animals, were very glad to see the fire which he brought to them. They all went into the wood and everyone got a branch from the tree he liked best; they asked each tree to come and get a fire-stick. All the trees came and got fire and have kept it ever since; and men obtain their fire-sticks from the trees.³

The natives of Kiwai, an island off the mouth of the Fly River in New Guinea, say that fire was first produced on the mainland of New Guinea by two men. All animals tried to steal some of the fire and to swim across to Kiwai with it, but they all failed. The birds also failed in the attempt, till at last the black cockatoo succeeded in bringing a burning stick in his beak. But his mouth was terribly burnt by the fire; and he has had a red spot on both sides of his mouth from that day to this. He let the fire-stick drop at last; and the people secured it, and have had fire ever since.⁴

¹ A. W. Howitt, *The Native Tribes of South-East Australia* (London, 1904), p. 432.

² R. Brough Smyth, *The Aborigines of Victoria* (Melbourne and London, 1878), i. 462.

³ *Reports of the Cambridge Anthropological Expedition to Torres Straits*, vi. (Cambridge, 1908), pp. 29 sq.

⁴ Rev. J. Chalmers, "Note on the Natives of Kiwai Island," *Journal of the Anthropological Institute*, xxxiii. (1903) p. 188. For other versions of the same story, see

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The cockatoo here referred to belongs no doubt to the genus *Microglossa*, "whose wholly black plumage is relieved by their bare cheeks of bright red."¹

Some people in Kiwai give a different account of the origin of fire. They say that the method of making fire was discovered accidentally or through the advice of a spirit by sawing wood with a bamboo rope or a bowstring: the friction first made the wood warm and then elicited smoke and flame.²

At Wagawaga, on Milne Bay, near the south-eastern extremity of New Guinea, they say that people used to cook their yams and taro in the sun, because they were ignorant of fire. But a certain old woman had fire in her body and used to draw it out from between her legs when she wished to cook her own food. She carefully kept the secret from other people; but a boy detected her in the act of making fire and contrived to steal a fire-brand from her. This was the beginning of the general use of fire among men.³ A similar story is told by the natives of Dobu, an island belonging to the D'Entrecasteaux group which lies to the east of New Guinea,⁴ and also by the natives of the Trobriand Islands, to the north of the D'Entrecasteaux Islands.⁵

In the Admiralty Islands, to the north of New Guinea, the natives say that in the beginning there was no fire on

Gunnar Landtman, *The Folk-tales of the Kiwai Papuans* (Helsingfors, 1917), pp. 331 sq. (*Acta Societatis Scientiarum Fennicae*, vol. xlvii); W. N. Beaver, *Unexplored New Guinea* (London, 1920), p. 174.

¹ Alfred Newton and Hans Gadow, *A Dictionary of Birds* (Cambridge, 1893-1896), p. 93.

² Gunnar Landtman, *op. cit.* pp. 83, 334 sq.

³ C. G. Seligmann, *The Melanesians of British New Guinea* (Cambridge, 1910), pp. 379 sq.

⁴ Rev. W. E. Bromilow, "Dobuan (Papuan) beliefs and folk-lore," *Report of the Thirteenth Meeting of the Australasian Association for the Advancement of Science, held at Sydney, 1911* (Sydney, 1912), pp. 425 sq.

⁵ The story was recorded in the Trobriands by Dr. B. Malinowski, who was good enough to communicate it to me.

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earth. A woman sent the sea-eagle and the starling to fetch fire from heaven. The two birds brought it, and since then people have cooked their food by fire; were it not for these two birds we should still have to dry our food in the sun. But on their flight down to earth, the two birds shifted the fire between them. The starling took the fire and carried it on the back of his neck, and the wind blew up the flame, so that it singed the bird. That is why the starling is now so small and the fish-eagle so big.¹

The Maoris of New Zealand tell how fire was procured for the earth by the great primordial hero Maui. He got it from his grandmother, Mahuika, the goddess of fire, who at his request produced fire successively from all the nails of her fingers and toes, one after the other. A great conflagration followed, which was extinguished by heavy rain. What little fire escaped extinction took refuge in certain trees, from which it is still elicited by friction.² Substantially the same myth, with local variations, is told in many parts of Polynesia, as in the Chatham Islands,³ Tonga,⁴ Savage Island,⁵ Samoa,⁶ Bowditch Island,⁷ the Union Islands,⁸ the

¹ Josef Meyer, "Mythen und Sagen der Admiralitäts-insulaner," *Anthropos*, ii. (1907), pp. 659 sq.

² Sir George Grey, *Polynesian Mythology* (London, 1855), pp. 45-49. For briefer versions of the story, see R. Taylor, *Te Ika A Maui, or New Zealand and its Inhabitants*² (London, 1870), pp. 130 sq.; John White, *The Ancient History of the Maori*, ii. (London and Wellington, 1889), pp. 108-110.

³ A. Shand, *The Moriori People of the Chatham Islands* (Washington and New Plymouth, 1911), p. 20 (*Memoirs of the Polynesian Society*, vol. ii.).

⁴ Le P. Reiter, "Traditions Tonguiennes," *Anthropos*, xii.-xiii. (1917-1918), pp. 1026-1040; E. E. Collcott, "Legends from Tonga," *Folk-lore*, xxxii. (1921), pp. 45-48.

⁵ G. Turner, *Samoa* (London, 1884), pp. 211 sq.; (Sir) Basil Thomson, *Savage Island* (London, 1902), pp. 86 sq.

⁶ G. Turner, *op. cit.* pp. 209-211; J. B. Stair, *Old Samoa* (London, 1897), pp. 238 sq.

⁷ G. Turner, *op. cit.* p. 270.

⁸ (Sir) Basil Thomson, *op. cit.* p. 87.

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Hervey Islands,¹ and the Marquesas Islands.² Everywhere the fire-bringer is the human or superhuman hero Maui, but there is some variation in regard to the name and sex of the deity from whom he obtained the fire. Sometimes the deity appears as a female and sometimes as a male, sometimes as the grandmother and sometimes as the grandfather of the hero; and her or his name is variously given as Mahuika, Mahuike, Mauika, Mauike, Mauimotua, Mafuie, and Mafuike. In the Maori myth the realm of the fire-goddess would seem to be in the sky, for the hero speaks of fetching down fire for the world. But in almost all the other versions the home of the fire-deity is definitely subterranean, and the hero has to descend into the nether world in order to procure the fire. Sometimes the fire-god only yields the fire on compulsion after a struggle with the hero, in which the deity gets the worst of it. In the Chatham Islands version, as in the Maori version, the fire-god produces the fire from his fingers. In the Marquesas version the fire-goddess produces the fire from her toes, knees, back, and navel; but in the other versions which I have cited nothing is said about the fire being extracted from the body of the deity. While the fire-bringer Maui is clearly conceived as a hero in human form, he is sometimes said to have assumed the form of a bird in order either to obtain access to the realm of the fire-deity or to escape from the conflagration which followed his interview with that potentate. Thus in the Maori version the hero Maui is said to have assumed the form of an eagle; in one of the two Hervey Islands versions he is reported to have entered temporarily into the body of a red pigeon; while in the Marquesas version he concealed himself under the form of a *patitio* bird. A version of the story which is reported from the Hawaii or Sandwich Islands relates how Maui learned the art of fire-making from an *alae* bird, which used to carry fire about and communicate it to its fellow-birds in order that they might roast bananas or taro with it. Being

¹ W. W. Gill, *Myths and Songs from the South Pacific* (London, 1876), pp. 51-58, 63-69.

² E. Tregear, "Polynesian folk-lore; ii.: The Origin of Fire," *Transactions and Proceedings of the New Zealand Institute*, xx. (1887), pp. 385-387.

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caught by Maui, the bird explained to him how to make fire by rubbing two sticks together, and indicated to him the various sorts of trees from which fire-sticks could be procured. As all but one of these trees proved on trial to be quite unsuitable for the purpose, Maui in a rage applied a burning brand to the bird's head, as you may still see by the red crest on its poll.¹ In one of the Hervey Islands versions the fire-god employed a bird of white plumage, the tern, to hold down the lower fire-stick, while he himself twirled the upper fire-stick in the usual way to elicit fire. But Maui snatched the burning upper stick from the fire-god's hands, and as the bird continued to clutch the lower stick, the hero applied the flaming stick in his hands to either side of the bird's eyes and scorched both places. That is why you see the black marks on either side of the tern's eyes down to this day. Thus, while the human aspect of the fire-bringer certainly prevails in the Polynesian myths of the origin of fire, there are hints that in another and perhaps older version of the tale he may have been a bird rather than a man.

The natives of Nukufetau, one of the Ellice Islands, give a very rationalistic account of the origin of fire. They say that fire was discovered by seeing smoke rise from two crossed branches which were rubbed against each other in the wind.²

The Toradayas of Central Celebes say that the Creator gave fire to the first man and woman, but did not teach them how to make it. So when the fire went out, people were at a loss how to boil their rice. Accordingly they resolved to send a messenger to the sky to ask for a little fire, for in those days the sky was much nearer to the earth than it is now. The messenger chosen for the purpose was a certain insect named *tambooya*. When the insect came to the sky and asked for fire, the gods said, "We will give you fire; but you must cover your eyes with your hands, that you may not see how we make it." But the gods did not know that the insect had an eye under each shoulder; so while he lifted up his arms

¹ A. Bastian, *Inselgruppen in Oceanien* (Berlin, 1883), pp. 278 sq.; *id.*, *Allerlei aus Volks- und Menschenkunde* (Berlin, 1888), i. 120 sq.

² G. Turner, *Samoa*, pp. 285 sq.

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to hide his eyes in his head, he saw with his eyes under his arms how the gods made fire by striking a flint with a chopping-knife, and on his return to earth he communicated the secret to mankind, who have made fire in that way ever since.¹

The natives of Nias, an island to the west of Sumatra, say that in the olden time certain evil spirits called *Belas* used to consort with mankind in a friendly way, but only the *Belas* knew how to make fire, and they kept the secret to themselves, though they were willing enough to lend fire to men. One day a man, whose fire had gone out, went to borrow it from the wife of a *Bela*. To prevent him from seeing how she made it, she proposed to cover him up with a garment. But he said, "I can see through a garment; put a basket over me." She did so, but while she made fire, he looked through the interstices of the basket, and so learned the secret.²

The Andaman Islanders say that after the great flood, which extinguished all fires on earth, the ghost of a drowned man assumed the form of a kingfisher and flew up to the sky, where he discovered the Creator seated beside his fire. The bird seized a burning log in its beak, but accidentally dropped it on the Creator, who, smarting with pain, hurled the brand at the awkward bird. The missile missed the kingfisher but dropped near the survivors of the flood, who thus recovered the use of fire.³

¹ A. C. Kruijt, "De legenden der Poso-Alfoeren aangaande de eerste menschen," *Mededeelingen van wege het Nederlandsche Zendinggenootschap*, xxviii. (1894), pp. 340 sq.; N. Adriani en Alb. C. Kruijt, *De Bare'e-sprekende Toradja's van Midden-Celebes* (Batavia, 1912-14), ii. 186 sq.

² L. N. H. A. Chatelin, "Godsdienst en bijgeloof der Niassers," *Tijdschrift voor Indische Taal- Land- en Volkenkunde*, xxvi. (1880), p. 132; E. Modigliani, *Un Viaggio à Nias* (Milan, 1890), pp. 629 sq. Compare H. Sundermann, *Die Insel Nias* (Barmen, 1905), p. 70.

³ E. H. Man, *On the Aboriginal Inhabitants of the Andaman Islands* (London, n.d.), pp. 98 sq. Compare *Census of India*, 1901, vol. iii. *The Andaman and Nicobar Islands*, by Sir Richard C. Temple (Calcutta, 1903), p. 63; M. V. Portman, "The Andaman fire-legend," *The Indian Antiquary*, xxvi. (1897), pp. 14-18.

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The Thay or Tai of Siam have likewise a legend of a great flood which extinguished all fires on earth. The survivors sent three several messengers, a man, a serpent, and an owl, one after the other, to the Spirit of the Sky to procure fire, but none of them succeeded in the task. At last they applied to the gad-fly, and he willingly undertook the duty, only stipulating that if he succeeded in his mission he should be free thenceforth to batten on the thighs of buffaloes and the legs of men. His terms being accepted, the gad-fly flew up to the sky. Now the eyes of a gad-fly are not in its head but at the root of its wings; at least the Thay think so. But when Sky asked the gad-fly, "Where are your eyes?" the cunning insect replied, "They are just where other people's eyes are." "Then," pursued the Sky, "where will you shut yourself up so as to see nothing?" The artful gad-fly answered, "I see through the sides of a pitcher just as if they did not exist; but put me in a basket with interstices, and I see absolutely nothing." The simple-minded Sky accordingly put the gad-fly in a basket with interstices and set about making fire by the process of drawing a cord rapidly to and fro in the notch of a stick. Ensnared in the basket, the gad-fly saw the whole process and communicated the secret to men.¹ In this story the gad-fly's trick of peeping through the interstices of a basket resembles the trick played by the man in the corresponding story from Nias.²

The Ba-ila, a tribe of Northern Rhodesia, in South Africa, tell how the Mason-Wasp brought fire from God. They say that formerly there was no fire on earth, so all the birds assembled together and asked, "Whence shall we get fire?" Mason-Wasp offered to go to God to get some, and the Vulture, the Fish-Eagle, and the Crow volunteered to go with him. So they all flew off; but first the Vulture, then the Fish-Eagle, and then the Crow expired with the effort, and their bones fell to the earth. Only Mason-Wasp won his way to God and told him that he was come to ask for fire. God gave him fire and his blessing as well, saying, "You shall not have to beget children. When you desire a child, go and look into a grainstalk and you will find an insect

¹ A. Bourlet, "Les Thay," *Anthropos*, ii. (1907), pp. 921-24.

² See above, p. 334.

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whose name is Ngongwa. When you have found him, take and carry him into a house. When you arrive in the house, look out for the fireplace where men cook, and build there a dwelling for your child Ngongwa. When you have finished building, put him in and let him remain there. When many days have elapsed, just go and have a look at him ; and one day you will find he has changed and become just as you are yourself." So it is to-day: Mason-Wasp builds a house, looking for the fireplace, just as he was commanded by God.¹

This African account of the origin of fire on earth is explained as follows by the writers who have recorded it : "The Mason-Wasp, the Prometheus of the Ba-ila, with its indigo-blue wings, yellow abdomen, and black and orange legs, is a common object in Central Africa. It builds its cell of mud not only on the fireplaces, as the tale narrates, but also (and this is a great nuisance) on walls, books, and pictures in one's dwelling. In the cell it lays its eggs, together with a caterpillar or grub, and seals them up ; then it builds other cells, until quite a large unsightly lump of clay is left on the wall. As the young grubs hatch out they eat the insects which have been benumbed, but not killed, by the sting of their parent. We have here an interesting example of how the observation of natives is correct up to a certain point ; but not taking into consideration, because they have not noticed, all the facts, the conclusion they draw is wrong. They suppose Ngongwa to metamorphose into a Mason-Wasp ; and this tale is to explain why it is so, as well as to account for the domestic fire."²

A very different story of the origin of fire is told by the Basongo Meno, a group of tribes in the Congo basin, whose territory lies to the north of the Sankuru and Kasai rivers. They say that from the earliest times they have made their fishing-traps out of the ribs of the *Raphia* palm. One day a man, constructing such a trap, wished to bore a hole in the end of one of the ribs, and he used a small pointed stick for the purpose. In the process of boring fire was elicited, and this method of procuring fire has been employed ever since.

¹ E. W. Smith and A. M. Dale, *The Ila-speaking Peoples of Northern Rhodesia* (London, 1920), ii. 345 sq.

² E. W. Smith and A. M. Dale, *op. cit.* ii. 346 sq.

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Hence large plantations of *Raphia* palm are maintained by the people to supply them with fire-sticks.¹

In Loango they say that once on a time the spider spun a long, long thread, and that the wind caught one end of the thread and carried it up to the sky. Then the woodpecker climbed up the thread, and pecking at the celestial vault made those holes in it which we call stars. After the woodpecker had thus ascended, man also clambered up the thread to the sky and fetched down fire.²

The Ekoi of Southern Nigeria, on the borders of the Cameroons, say that in the beginning of the world, the Sky God, Obassi Osaw, made everything, but he did not give fire to the people who were on earth. A chief named Etim 'Ne sent the Lame Boy, who at that time was not lame, to the Sky God to ask for fire. The Lame Boy went and proffered the request, but the Sky God refused it angrily and sent him back to earth. Next the chief went himself to the deity and humbled himself before him; but he fared no better and had to return home empty-handed. Thereupon the Lame Boy undertook to steal fire from the Sky God. With that view he went and took service with the Sky God, and after he had served the deity for some days, the god said to him, "Go to the house of my wives, and ask them to send me a lamp." The boy gladly did as he was bidden, for it was in the house of the god's wives that the fire was kept. He waited till the lamp was given him, and then brought it back with all speed. Once, after he had stayed many days among the servants, the Sky God Obassi sent him again for a lamp, and this time one of the wives said, "You can light the lamp at the fire." The boy took a brand and lighted the lamp, then he wrapped the brand in plantain leaves and tied it up in his cloth. He carried the lamp to his master; but that night, when all the people were asleep, he took the fire-brand which he had wrapped in plantain leaves, and carrying it he set out homeward. When he reached the earth once more, he took the fire to his chief and showed it to him. So the first fire was made on earth. But looking down from his house in the sky the god, Obassi Osaw, saw the smoke rising,

¹ E. Torday et T. A. Joyce, *Les Bushongo* (Brussels, 1910), pp. 275 sq.

² *Die Loango-Expedition*, iii. 2, von E. Pechuël-Loesche (Stuttgart, 1907), p. 135.

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and he said to his eldest son, "Go, ask the boy if it is he who has stolen the fire." His eldest son came down to earth and delivered his father's message. The lad confessed, saying, "I was the one who stole the fire. The reason why I hid it was because I feared." The god's eldest son, whose name was Akpan, replied, "I bring you a message. Up till now you have been able to walk. From to-day you will not be able to do so any more." That is the reason why the Lame Boy cannot walk. He it was who first brought fire to earth from Obassi's house in the sky.¹

The Lengua Indians of the Paraguayan Chaco say that in early times men, being unable to produce fire, were compelled to eat their food raw. But one day an Indian found a fire which a certain bird had kindled in order to cook snails. In the bird's absence he stole some of the burning sticks and communicated the fire to his friends, who that night cooked their food for the first time. When the bird, soaring up in the sky, saw the Indians sitting round the stolen fire, he was very angry, and created a great thunderstorm, accompanied by terrible lightning, which terrified the people. Hence, whenever it thunders, it is a sign that the thunder-bird is angry and is seeking to punish the Indians by fire from the sky; for ever since the bird lost its fire it has had to eat its food raw.²

The Tapietes, an Indian tribe of the Gran Chaco, say that of old the black vulture obtained fire by means of lightning from heaven, while as yet the Indians had no fire. However, a frog stole two sparks from the black vulture's fire and brought them in his mouth to the Tapietes. Since then the Tapietes have had fire, and the black vulture has had none. Robbed of his fire, the black vulture sat down with his hands over his head and wept.³

The Tembes, an Indian tribe of north-eastern Brazil, in the province of Grão Para, say that formerly fire was in the possession of the king vulture. The Tembes, being destitute

¹ P. Amaury Talbot, *In the Shadow of the Bush* (London, 1912), pp. 370 sq.

² W. B. Grubb, *An Unknown People in an Unknown Land* (London, 1911), pp. 97-99.

³ E. Nordenskiöld, *Indianerleben. El Gran Chaco* (Leipzig, 1912), pp. 313 sq. For other stories of the origin of fire, see *id.*, pp. 21 sq., 110 sq.

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of fire, had to dry their meat in the sun. So they resolved to steal fire from the king vulture. For this purpose they killed a tapir and let it lie for three days, after which the carcase was rotten and full of maggots. The king vulture and his clan now came down to partake of the feast. They pulled off their garments of feathers and appeared in human form. They had brought with them a fire-brand, and with it they kindled a great fire. They gathered the maggots, wrapped them in leaves, and roasted them. Then the Tembes, who had lain in ambush ran to the spot, but the vultures flew up and bore the fire to a place of safety. Thus the Indians exerted themselves in vain for three days. Then they built a hunting-shelter beside the carrion, and an old medicine-man hid in it. The vultures came again and kindled their fire close to the shelter. And when they had laid aside their feather-garments and were roasting the maggots, the old man jumped out on them. The vultures at once made for their cast-off garments, the old man snatched a fire-brand, and by means of it he put fire into all the trees from which the Indians now extract it by friction.¹

The Arakuna Indians of northern Brazil tell of a certain man named Makunaima, who lived with his brothers long ago before the great flood. They had as yet no fire and were compelled to eat all their food raw. So they sought for fire and found the little green bird called by the natives *mutug* (*Prionites momota*) which was said to be in possession of fire. The bird was in the act of fishing, and Makunaima tied a string to its tail without its knowledge. The string was very long, and following it up the brothers came to the bird's house, from which they carried away fire with them. Afterwards there came a great flood, and a certain rodent, which the natives call *akuli* (*Dasyprocta aguti*), saved itself from drowning by creeping into a hole in a tree and bunting up the hole. There in the hole the creature made fire; but the fire caught the animal's hinder quarters and changed into red hair. Hence the beast has had red hairs on that part of its body to this day.²

¹ Th. Koch-Grünberg, *Indianermärchen aus Südamerika* (Jena, 1920), No. 65, pp. 186 sq.

² Th. Koch-Grünberg, *Vom Koroima zum Orinoco* (Berlin, 1916-17), ii. 33-36. For another story of the origin of fire, told by the Taulipang Indians of the same region, see *id.* ii. 76.

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The Tarumas, an Indian tribe inhabiting the forests in the south-eastern region of British Guiana, say that in the beginning two brothers only lived on earth; there was no woman. Afterwards the younger brother Duid fished up the first woman from a deep pool and married her. The two brothers lived in separate houses near each other. They had always eaten their food raw, having no fire to cook it with; but they noticed that the woman ate nothing raw except fruit. At last, after many years, when she was an old woman and had borne many children, the elder brother forced her by threats of violence to reveal her secret. So she sat down, and spreading her legs wide apart produced fire from her genital canal. From that fire is descended the fire which we now use. One day as Duid was sitting on the bank of the river with his fire beside him, an alligator came and snapped up the fire in its jaws and carried it off. However, Duid's elder brother recalled the alligator and induced it to disgorge its fiery prey. The fire itself was uninjured, but it had burned out the alligator's tongue, and in consequence the alligator has been tongueless ever since. Another day, soon afterwards, a maroudi picked up Duid's fire and flew away with it. Again the elder brother came to the rescue. The bird was recalled and gave back the fire, but her neck was burned and has remained red to this day. Another day, when Duid was absent, a jaguar came along, and stepping on the fire burned his feet so badly that he has never since been able to plant them flat on the ground, but must walk on his toes. A tapir also came along and trod on the fire, and he is so slow in his movements that he was very badly burned and has had hoofs ever since.¹

The Cora Indians of Mexico tell how in former times the iguana, a species of lizard, was in possession of fire, and how, having quarrelled with his wife and his mother-in-law, he retired to the sky, taking the fire with him. Thus there was no more fire on earth, because the iguana had carried it all away and kept it hidden up aloft. So the people assembled and consulted. They determined to send the raven up to the sky to fetch the fire down, but he failed in the attempt; so

¹ W. C. Farabee, *The Central Arawaks* (Philadelphia, 1918), pp. 143-47 (*University of Pennsylvania, Anthropological Publications*, vol. ix.).

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did the humming-bird, and all the other birds. At last the opossum contrived to climb up to the sky. There he found an old man sitting by a fire. When the old man fell asleep, the opossum seized a firebrand and dragged it towards the abyss by which the way to earth went down. Being overtaken by the old man, the opossum threw down the fire. It fell on the ground and set the earth on fire. But the earth goddess extinguished the conflagration with her milk. The people carried away the fire, and it remained with them.¹

The Sia Indians of New Mexico say that Spider was the creator of men and all animals. He lived in a house underground, and there he made fire by rubbing a sharp-pointed stone on a round flat stone. But having kindled the fire, he kept it in his house, setting a snake, a cougar, and a bear to guard the first, second, and third door, that no one might enter and see the fire. So people on earth had no fire and grew weary of browsing on grass like deer. They sent the coyote to steal fire for them from the nether world. He went, passed the warders at the doors of Spider's house, because they were all asleep, and made his way into the room where Spider himself was slumbering beside the fire. Coyote hastened to the fire and lighted at it a cedar brand which was tied to his tail. Then he hurried away, and Spider awoke; but before he could rouse the sleeping warders, coyote was far on his way with the fire to the upper world.²

The Navahoes of New Mexico say that when men first emerged from the earth, they found the animals already in possession of fire, though they themselves had none. But the coyote, the bat, and the squirrel, being friends of men, agreed to aid each other in procuring fire for mankind. So while the animals were busy playing the moccasin game, Coyote appeared on the scene with splinters of resinous pine-wood tied to his tail. While the attention of the animals was absorbed by the game, Coyote dashed through the fire, the splinters attached to his tail took fire, and with his fiery train he fled, pursued by all the animals. When he was exhausted, he passed the fire to the bat, and when the bat in

¹ K. Th. Preuss, *Die Nayarit-Expedition*, i. (Leipsic, 1912), pp. 177-81.

² Mrs. Matilda Coxé Stevenson, "The Sia," *Eleventh Annual Report of the Bureau of Ethnology* (Washington, 1894), pp. 26 sq., 70, 72 sq.

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turn could run no more, he transmitted the fire to the squirrel, who contrived to carry it safe to the Navahoes.¹

This arrangement of relays of animal runners, who pass the stolen fire from one to another, is a common feature in North American myths of the origin of fire. A typical story of this sort, for example, is told by the Uintah Utes of north-eastern Utah. They relate how Coyote and his people the Eagle, the Humming-bird, the Hawk-Moth, the Chicken-Hawk, and so on, had no fire, and how, led by Coyote, they started out in search of it, till at last they came to the village of people who had fire. There, dancing round the fire, Coyote contrived to ignite the shredded bark which he had stuck on his head in imitation of hair. Having thus secured the fire, he ran off with it, pursued by the people whose fire he had stolen. Growing tired, he passed the fire first to Eagle, who in turn transmitted it to Humming-bird, and so on. Finally, Coyote succeeded in bringing the precious fire, in a tube of old dry sagebrush, to his people, and explained to them how to make fire by boring a hole in a piece of sagebrush with a piece of greasewood.² In this tale, as in many others of the same sort, the actors bear the names of animals or birds but are conceived in some measure as human. The confusion is not necessarily a product of totemism; the lack of the power to discriminate clearly between animals and men is rather a cause than an effect of totemism.

The Sioux, Menomonis, Foxes, and several other Indian tribes in the valley of the Mississippi, used to relate, like many other peoples, that the few survivors of the great flood were left without fire. To remedy this inconvenience the Master of Life sent a white raven to carry fire to them. But the bird stopped by the way to batten on carrion and allowed the fire to go out. For this negligence the Great Spirit punished him by making him black instead of white. Then the Great Spirit sent a little grey bird (the *erbette*) as his messenger to carry fire to the man and woman, who alone had escaped from the flood. The bird did as he was bidden, and the

¹ Major E. Backus, "An account of the Navajoes of New Mexico," in H. R. Schoolcraft's *Indian Tribes of the United States* (Philadelphia, 1853-1856), iv. 281 sq.

² A. L. Kroeber, "Utah Tales," *Journal of American Folk-lore*, xiv. (1901), pp. 252-260.

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Great Spirit rewarded him by giving him two little black bars on each side of his eyes. Hence the Indians regard the bird with great respect; they never kill it themselves, and they forbid their children to shoot it. Moreover, they imitate the bird by painting two little black bars on each side of their own eyes.¹

The Karok Indians of California say that in the early ages of the world men were without fire. For the Creator had hidden the fire and given it to two old hags to guard jealously. However, the Coyote, who was friendly to men, contrived to procure fire for them by stealing it from the two hags and passing it along a line of animal runners. Amongst the runners was the ground-squirrel, and the black spot which you see to this day just behind his fore-shoulders is the mark of the fire which burned him there when he was carrying it. Another of the runners was the frog. In those days he had a tail, but as he could not hop fast enough, one of the old hags, who came tearing after the fire-thief, caught him up and tweaked off his tail. That is why frogs have no tails down to this day.²

The Tolowa Indians of California say that after the great flood there was no fire left on earth. However, the Spider Indians and the Snake Indians contrived by means of a captive balloon to ascend to the moon and to steal fire from the Indians who inhabited the lunar orb.³ The Maidu Indians of California relate how once Thunder carried off all the fire and kept it in his house, setting Woswosim (a small bird) to guard it and to prevent people from stealing it. However, with the help of two Lizards the people discovered the house of Thunder by its smoke, and they sent Mouse, Deer, Dog, and Coyote to get the fire, and they took a flute with them in which to carry the fire when they should get it. Mouse contrived to steal the fire while the watcher slept, and the stolen element was given to the

¹ François-Vincent Badin, in *Annales de l'Association de la Propagation de la Foi*, iv. (Lyons and Paris, 1830), pp. 537 sq.

² S. Powers, *Tribes of California* (Washington, 1877), pp. 38 sq. (*Contributions to North American Ethnology*, vol. iii.).

³ S. Powers, *op. cit.* pp. 70 sq. For other stories of the origin of fire, see *id.*, pp. 161, 182, 273, 343 sq.

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swiftest runner to carry in the tube. But Deer carried some of it in the hock of his leg, and that is why there is a reddish spot in his hock to this day. While they were making off with the fire, Thunder awoke, jumped up with a roar like thunder, and came tearing after the thieves. But Skunk shot him dead. So the people got home safely with the fire, and they have had it ever since.¹

While in the more southern tribes of North America the animal which is most commonly supposed to have procured fire for men is the coyote, in the more northerly tribe the place of the coyote in the myth is taken by other animals or birds, such as the deer, the beaver, the mink, and the raven. For example, among the tribes of Vancouver Island the thief of fire is usually the deer, who steals it in much the same way as the coyote, by tying resinous shavings of pine-wood to his tail or his head and then whisking his tail or butting with his head through the fire, so that the shavings ignite and the animal makes off with its tail or head ablaze and with the usual hue and cry after it. Such stories are told, for example, by the Nootkas or Ahlts,² the Catloltq,³ the Tlatlasikoala,⁴ and the Kwakiutl⁵ Indians, all of Van-

¹ Rowland B. Dixon, "Maidu Myths," *Bulletin of the American Museum of Natural History*, xvii. part ii. (New York, 1902), pp. 65-67.

² G. M. Sproat, *Scenes and Studies of Savage Life* (London, 1868), pp. 178 sq.; George Hunt, "Myths of the Nootka," in "Tsimshian Mythology," by Franz Boas, *Thirty-first Annual Report of the Bureau of American Ethnology* (Washington, 1916), pp. 894-896. Compare Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas* (Berlin, 1895), p. 102. In this last version Deer fails in his attempt to steal fire from the Wolves, its owners; but the theft is successfully perpetrated by Woodpecker and a creature called Kwatiath, who, in carrying the fire, inadvertently put it to his cheek and so burned a hole in his cheek, which may be seen there to this day.

³ Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, pp. 80 sq.

⁴ Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, p. 187.

⁵ George M. Dawson, "Notes and Observations on the Kwakiol people of Vancouver Island," *Transactions of the*

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couver Island. Myths of the same sort are current among the tribes on the adjacent coast of British Columbia, such as the Awikenog¹ and the Tsimshian.² Among the Heiltsuk, another tribe on the coast of British Columbia, the Deer is said to have borne a title meaning the Torch-bearer, because he stole the fire by means of wood tied to his tail.³

In a myth told by the Thompson Indians, who inhabit the interior of British Columbia, the Coyote reappears as the first thief of fire, who stole it in the usual way by dancing round a fire with a head-dress of combustible shavings and then running away as soon as the shavings ignited. The parallel with the southern myths is completed by a chain of animals, including Fox, Wolf, and Antelope, to which Coyote passed the fire, and who ran with it till they succumbed, one after the other.⁴ But in other versions of the myth told by the Thompson Indians the thief of fire is the Beaver, assisted by the Eagle or by the Eagle and the Weasel together.⁵ A very similar story of the theft of fire is told by the Lillooet Indians, who are neighbours of the Thompson Indians. In

Royal Society of Canada, vol. v. section ii. (1887), p. 22. In another Kwakiutl version of the myth the thief is not the Deer but the Mink, who stole the first fire for men from the ghosts. See Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, p. 158.

¹ Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, pp. 213 sq.

² Franz Boas, "Tsimshian Mythology," *Thirty-first Annual Report of the Bureau of American Ethnology* (Washington, 1916), p. 63.

³ Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, p. 241.

⁴ James A. Teit, "Thompson Tales," in *Folk-tales of Salishan and Sahaptin Tribes*, edited by Franz Boas (Lancaster, Pa., and New York, 1917), p. 2 (*Memoirs of the American Folk-lore Society*, vol. xi.).

⁵ James Teit, "Mythology of the Thompson Indians," *The Jesup North Pacific Expedition*, vol. viii. part ii. (Leyden and New York, 1912), pp. 229 sq. 338 sq. (*Memoirs of the American Museum of Natural History*); *id.* *Traditions of the Thompson River Indians of British Columbia* (Boston and New York, 1898), pp. 56 sq.

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their version also the thief is the Beaver, and his accomplice is the Eagle, who diverts the attention of the owners of the fire, while Beaver conveys it away in a clam-shell.¹ A like tale is told by the Okanaken Indians, who form the most easterly division of the Salish stock in British Columbia. In their version the fire is stolen from the sky people by the animals who climb up to the sky along a chain of arrows constructed in the way which has been already described.² Having reached the upper world in this manner, Beaver and Eagle are deputed to secure the fire, and they do so as before, Eagle attracting the attention of the Sky people, while Beaver makes off with the fire, which he has stowed away for safety under his skin. On reaching the top of the ladder of arrows in order to descend to earth, the animals scuffle among themselves as to who should go down first, and in the scuffle the ladder breaks before they could all descend by it. Hence some of them had to jump down, and Catfish and Sucker broke their heads in leaping, which explains why their heads are so funny to this day.³ An almost precisely similar story is told by the Sanpoil Indians, another tribe of the Salish stock who live in Washington State.⁴

The Chilcotin Indians, in the interior of British Columbia, tell how in the old days there was no fire in the world except in the house of one man, who would not give it to anybody. But Raven contrived to steal fire from him by the familiar device of tying pitchwood shavings in his hair, dancing round the man's fire, and then poking his head in the fire, so that the shavings ignited. Thus Raven got fire and used it to kindle conflagrations all over the country. When the woods began to burn, the animals ran for their

¹ James Teit, "Traditions of the Lillooet Indians of British Columbia," *Journal of American Folk-lore*, xxv. (1912), pp. 299 sq.

² See above, Appendix, "War of Earth on Heaven," pp. 318 sqq.

³ C. Hill Tout, "Report on the Ethnology of the Okanaken of British Columbia," *Journal of the Royal Anthropological Institute*, xli. (1911), p. 146.

⁴ See above, Appendix, "War of Earth on Heaven," pp. 325 sq.

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lives and most of them escaped; but the rabbit did not run fast enough, and the fire caught him up, and burned his feet. That is why rabbits have black spots on the soles of their feet to this day. And after the trees had caught fire, the fire remained in them, which is the reason why wood burns to-day, and why you can get fire by rubbing two sticks together.¹

The Haida Indians of Queen Charlotte Islands say that long ago people had neither fire, nor daylight, nor fresh water, nor the olachen fish, all these good things being in the possession of a great chief or deity who lived where is now the Nasse River, and who kept them all to himself. But the cunning Raven contrived to steal all these boons from the selfish chief or deity and to communicate them to mankind. The way in which he stole fire was this. He did not dare to appear in his proper shape in the chief's house; but assuming the form of a leaf of the spruce fir he floated on the water near the house. Now the chief had a daughter, and when she went down to draw water, she drew up the leaf along with it, and afterwards, taking a draught of the water, she swallowed the leaf. Shortly afterwards she conceived and bore a child, who was no other than the subtle Raven. Thus Raven gained an entry into the lodge. Watching his chance, he one day picked up a burning brand, and donning his coat of feathers (for he could don and doff his plumage at will) he flew out of the smoke-hole, carrying fire with him and spreading it wherever he went.²

The Tlingit Indians of Alaska also tell of the wonderful doings of Raven in the early days of the world. They say that fire did not then exist on the earth, but only on an island in the sea. Raven flew thither, and picking up a

¹ Livingston Farrand, "Traditions of the Chilcotin Indians." *The Jesup North Pacific Expedition*, vol. ii. part i. ([New York], 1900), p. 3 (*Memoir of the American Museum of Natural History*).

² G. M. Dawson, *Report on the Queen Charlotte Islands*, 1878 (Montreal, 1880), pp. 149B-151B (*Geological Surv. y of Canada*). A less romantic version of the Haida story is current in the Masset dialect. See John R. Swanton, "Haida texts—Masset dialect," *The Jesup North Pacific Expedition*, vol. x. part ii. (Leyden and New York, 1908), pp. 315 sq.

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firebrand in his bill returned. But so great was the distance that when he came to land the brand was almost consumed, and even Raven's bill was half burnt off. As soon as he reached the shore, he dropped the glowing embers on the ground, and the scattered sparks fell on stones and wood. And that, the Tlingit say, is the reason why both stones and wood still contain fire; for you can strike sparks from stones by striking them with steel, and you can produce fire from wood by rubbing two sticks together.¹

In another Tlingit version of the myth it is said that in the beginning men had no fire. But Raven (Yetl) knew that Snow-Owl, who lived far out in the ocean, guarded the fire. He commanded all men, who in those days still had the form of animals, to go, one after the other, to fetch fire; but none of them succeeded in bringing it. At last the Deer, who then had a long tail, said, "I will take fire-wood and tie it to my tail. With that I will fetch fire." So he ran to the house of Snow-Owl, danced round the fire, and at last whisked his tail close to the flames. Then the wood on his tail caught fire, and he ran away. Thus it came about that his tail was burnt off, and since that time the Deer has had only a stumpy tail.²

In Normandy they say that long ago there was no fire on earth and it was necessary to fetch fire from heaven. The people applied to the big birds, but they refused to undertake the task. At last the little wren offered to go, and succeeded in bringing back the fire to earth. But on the return journey all the wren's feathers were burnt by the fire; and to supply their place the other birds out of gratitude gave each a feather from his own plumage. Since that time the wren's plumage has been speckled. The only bird that would not give a feather to clothe the wren was the screech-owl. All the birds attacked him to punish him for his

¹ H. J. Holmberg, "Ueber die Völker des Russischen Amerika," *Acta Societatis Scientiarum Fennicae*, iv. (Helsingfors, 1856), p. 339; Alph. Pinart, "Notes sur les Koloche," *Bulletins de la Société d'Anthropologie de Paris*, II^{me} série, vii. (1872), pp. 798 sq.; Aurel Krause, *Die Tlinkit-Indianer* (Jena, 1885), p. 263.

² Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, p. 314.

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hardness of heart. Hence he is forced to hide himself by day and only comes out at night.¹ Hence in Normandy the wren is much respected, and people believe that some misfortune would befall him who should kill the bird.² Some say that fire from heaven would strike the house of any bad boy who should kill a wren or rob its nest.³

In Brittany the same story is told of the wren, and there is the same unwillingness to hurt the bird. At Saint Donan they say that if little children touch a wren's young ones, they will catch St. Lawrence's fire: that is, they will suffer from pimples or pustules on the face, legs, and other parts of the body.⁴ But in some parts of Brittany the same story is told of the robin redbreast. They say it was he who fetched the fire, and in doing so he burnt all his feathers, whereupon the other birds reclothed him by each one giving him a feather. Only the screech-owl refused to lend a feather; hence, if he shows himself by day, all the little birds cry out on him.⁵ In Guernsey they say that robin redbreast was the first who brought fire to the island. But while he was crossing the water, the fire singed his feathers, and hence his breast has been red ever since.⁶

At Le Charme, in the Département of Loiret, the story goes that the wren stole the fire of heaven and was descending with it to earth, but his wings caught fire and he was obliged to entrust his precious burden to robin redbreast. But robin burned his breast by hugging the fire to it; hence he in turn had to resign the office of fire-bearer. Then the lark took up the sacred fire, and carrying it safe to earth

¹ Jean Fleury, *Littérature orale de la Basse Normandie* (Paris, 1883), pp. 108 *sq.* Compare Amélie Bosquet, *La Normandie Romanesque et Merveilleuse* (Paris and Rouen, 1845), pp. 220 *sq.*

² Alfred de Nore, *Coutumes, Mythes, et Traditions des Provinces de France* (Paris and Lyons, 1846), p. 271.

³ Amélie Bosquet, *op. cit.* p. 221.

⁴ P. Sébillot, *Traditions et Superstitions de la Haute-Bretagne* (Paris, 1882), ii. 214 *sq.*

⁵ P. Sébillot, *Traditions et Superstitions de la Haute-Bretagne*, ii. 209 *sq.*

⁶ Charles Swainson, *The Folk-lore and Provincial Names of British Birds* (London, 1886), p. 16.

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delivered the treasure to mankind.¹ This story resembles the American fire-myths in which the stolen fire is said to have been passed on from one to another along a line of animal runners.²

IV.—MELAMPUS AND THE KINE OF PHYLACUS

(*Apollodorus* i. ix. 12)

The story of Melampus and the kine of Phylacus or of Iphiclus is told by the Scholiast on Homer, who cites as his authority the seventh book of Pherecydes.³ Since this version of the legend contains some picturesque details, which are omitted by Apollodorus, and probably affords a fair specimen of the manner of the early mythographer Pherecydes, it may be worth while to submit it to the reader in a translation. As printed by Dindorf in his edition of the Scholia on Homer, the tale runs as follows⁴:

"Neleus, son of Poseidon, had a daughter named Pero, of surpassing beauty, but he would give her in marriage to none except to him who should first drive away from Iphiclus at Phylace the cows of his (that is, of Neleus's) mother Tyro.⁵ When all hesitated, Bias, son of Talaus,⁶ alone undertook to do it, and he persuaded his brother Melampus

¹ E. Rolland, *Faune Populaire de la France*, ii. (Paris, 1879), p. 294; P. Sébillot, *Le Folk-lore de France* (Paris, 1904-1907), iii. 156. ² See above, pp. 341 *sqq.*

³ Scholiast on Homer, *Od.* xi. 287.

⁴ *Scholia Graeca in Homeri Odysseam*, ed. G. Dindorf (Oxford, 1855), vol. ii. pp. 498 *sq.*

⁵ The cows belonged originally to Tyro, the mother of Neleus. But when Neleus was under age, Iphiclus stole the kine and kept them. On growing up, Neleus demanded back the cattle, but Iphiclus refused to return them. Hence Neleus was driven to promise the hand of his beautiful daughter Pero to anyone who should succeed in recovering the stolen kine. See Eustathius, on Homer, *Od.* xi. 292, p. 1685. Phylace was in Thessaly (Scholiast on Homer, *Od.* xi. 290).

⁶ According to Apollodorus (i. 9. 13), Talaus was not the father but the son of Bias.

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to achieve the task. And he, although as a soothsayer he knew that he should be kept a prisoner for a year, went to Othrys¹ to get the cows. The watchmen there and the herdsmen caught him in the act of stealing, and handed him over to Iphiclus. And he was kept in bonds with two servants, a man and a woman, who were put in charge of him. Now the man treated him kindly, but the woman treated him scurvily. But when the year was nearly up, Melampus heard some worms overhead saying among themselves that they had gnawed through the beam. On hearing that, he called the attendants and bade them carry him out, the woman taking hold of the bed by the foot, and the man by the head. So they took him up and carried him out. But meantime the beam broke and fell on the woman and killed her. The man reported to Phylacus what had happened, and Phylacus reported it to Iphiclus. And they came to Melampus and asked him who he was. He said he was a soothsayer. And they promised to give him the cows if he should discover some means whereby Iphiclus might beget children. On this subject they gave mutual pledges. And Melampus sacrificed an ox to Zeus and cut it into portions for all the birds, and they all came, save one vulture. And Melampus asked all the birds if any of them knew means whereby Iphiclus might have children. And being all puzzled, they brought the vulture. He at once discovered the cause of the inability to beget children. For while Iphiclus was still a child, Phylacus had pursued him with a knife because he saw him misbehaving; then not catching him up, Phylacus stuck the knife in a certain wild pear-tree and the bark had grown round it, and on account of his fright Iphiclus had no longer the power to get children. So the vulture advised them to get the knife from the wild pear-tree, and wiping off the rust from it to give it in wine to Iphiclus to drink for ten days; for by that means he would get children. And having done so, Iphiclus recovered his virility and got a son Podarces. And he gave the cows

¹ Accepting the correction 'Οθρυν, proposed by Barnes and approved by Buttmann, for the MS. reading 'Οφρήν or 'Οφρύν. For Othrys, see Theocritus, iii. 43:

τὰν ἀγέλαν χά μάντις ἀπ' 'Οθρυος ἄγε Μελάμπους
ἐς Πύλον.

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to Melampus, who took them and brought them to Pylus and gave them to Neleus as a bridal gift for Pero; and he got her as a bride for his brother Bias. And children were born to him, namely, Perialces and Aretus and Alpheisiboea. The story is to be found in the seventh book of Pherecydes."

The story is told in a nearly identical form by Eustathius, but without mentioning his authority.¹ He adds, however, one or two touches to the narrative which deserve to be noticed. Thus he says that when Melampus heard the worms conversing overhead, he pretended to be ill and availed himself of this pretence in order to have himself transported from the house which was so soon to collapse; and again he tells us that Melampus invited all the birds to the sacrifice except the vulture, and that he questioned them all as to the means by which Iphiclus could beget children, but that none of them could answer, until last of all the vulture appeared and explained the matter. After concluding his version of the story, Eustathius calls attention to a scholium on Theocritus which adds a notable feature to the tale. According to the scholium, Phylacus, the father of Iphiclus, was gelding animals at the time when he frightened his little son by threatening him with the knife; nay, in lifting up the knife to stick it in the tree he accidentally touched his son's genital organs with it.² This incident, though it is not mentioned in the scholium on Theocritus as that scholium now appears in our editions,³ is recorded in a scholium on Homer,⁴ and it has all the

¹ Commentary on Homer, *Od.* xi. 292, p. 1685.

² ἐκτέμνοντί ποτε τῷ φυλάκῳ ζῶα παρειστῆκει παῖς ὃν Ἰφικλος, ὃν ἐκπλήξαι θέλων ὁ πατήρ καὶ ἀνατείνας ἦν κατεῖχε μάχαιραν, εἰτα εἰς τὸ πηλοῖον δένδρον ἐμπήξαι θελήσας, ἐπήνεγκεν αὐτοῦ τοῖς μορίοις οὕτω σύμβαν. If the last two words are not corrupt, they seem to mean "by accident."

³ Schol. on Theocritus, iii. 43. In this scholium, as it now stands, Phylacus is said to have been engaged in outting a tree (ἐκτέμνοντί ποτε τῷ πατρὶ φυλάκῳ δένδρον) instead of gelding animals.

⁴ Schol. on Homer, *Od.* xi. 290 ἦν [scil. μάχαιραν] ἐπήνεγκε φύλακος τῷ Ἰφικλῳ ἐπὶ τῶν ἀγρῶν ἐκτέμνοντι τὰ τετράποδα. Here τῶν ἀγρῶν seems to support the reading τῶν ἀγρῶν

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appearance of being an original and vital part of the narrative. It was, in fact, the contact of the gelding knife with the boy's genitals which, on the principle of sympathetic magic, was supposed to have deprived him of his virility because it had just deprived the rams of their generative power. The incident is reported by Apollodorus, except that he does not mention the actual contact of the knife with the boy's genital organs. We can hardly doubt that the incident also formed part of the story as told by Pherecydes, though the scholiast on Homer, who professes to reproduce the narrative of Pherecydes, has passed it over in silence, perhaps out of delicacy. The mode of cure recommended by the vulture, which undoubtedly was recorded by Pherecydes, furnishes another good example of sympathetic or, in the strict sense, homoeopathic magic. The lad recovered his virility by swallowing the rust of the knife which had deprived him of his generative powers, exactly as the wounded Telephus was healed by the rust of the spear which had wounded him.¹

On one point of the story our authorities are not agreed. Were the cattle which Melampus went to steal in possession of Phylacus or of his son Iphiclus? In one passage² Homer plainly says that the cattle were in possession of Iphiclus, and that it was Iphiclus who released Melampus after a forcible detention of a year. This is the version of the story accepted, doubtless on Homer's authority, by Pausanias, by the scholiasts on Homer, Theocritus, and Apollonius Rhodius, and by Propertius.³ But in another passage Homer affirms that Melampus was detained a prisoner in the house, not of Iphiclus, but of Phylacus.⁴ This latter version is clearly the one accepted by Apollodorus, who speaks of the cows as in possession of Phylacus, and ascribes the release of Melampus to Phylacus and not to

against the reading *τῶν αἰδολῶν* in the parallel passage of Apollodorus (i. 9. 12). See the Critical Note on that passage, vol. i. p. 88, note ².

¹ See Apollodorus, *Epitome*, iii. 20.

² Homer, *Od.* xi. 288 *sqq.*

³ Pausanias, iv. 36. 3; Scholiasts on Homer, *Od.* xi. 287 and 290; Scholiast on Theocritus, iii. 43; Scholiast on Apollonius Rhodius, *Argon.* i. 118; Propertius, ii. 3. 51 *sqq.*

⁴ Homer, *Od.* xv. 231 *sq.*

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Iphiclus. Hence his text ought not to be altered, as it has been altered by some editors,¹ in order to bring it forcibly into accord with the passages of Homer and the other writers in which the ownership, or rather the possession, of the cows is assigned to Iphiclus instead of to his father Phylacus.

Apollodorus also differs from Eustathius and the Scholiast on Homer in describing as a sacred oak the tree into which Phylacus stuck the bloody knife with which he had been gelding the rams; whereas according to these other writers the tree was a wild pear-tree.² It is tempting to connect the sacred oak of which Apollodorus here speaks with the oak which a little before he had described as standing in front of the house of Melampus and as harbouring the brood of serpents to which Melampus owed his prophetic powers.³ But the two trees can hardly have been the same, if Melampus lived at Pylus and Phylacus in Thessaly. No doubt oaks were common in ancient Greece as they still are in some parts of modern Greece, especially in the secluded highlands of Northern Arcadia. But why was the oak in which Phylacus stuck the knife a sacred tree? Thereby perhaps hangs a tale, which, like so many other stories of the olden time in Greece, is lost to us.

The calling of all the birds together for a consultation, their profession of ignorance, and the subsequent information given by the bird which was the last to arrive, are common incidents of folk-tales. Thus in a Rumanian story all the storks are assembled by the King of the Storks to say where the water of life and the water of death are to be found; but none of them can say, until at last a blind old stork comes forward from the rear and supplies the desired information.⁴ So in a Hungarian story a twelve-headed dragon calls all his beasts together to tell him where White-land is; but none of them know. At last a lame wolf limps

¹ See Apollodorus, i. 9. 12, with the Critical Note, vol. i. p. 88, note ¹.

² The Scholiast on Theocritus iii. 43 adopts an attitude of judicial impartiality by describing the tree simply as a tree.

³ Apollodorus, i. 9. 11.

⁴ M. Gaster, *Rumanian Bird and Beast Stories* (London, 1915), pp. 263 sq. See below, pp. 356 sq.

V.—THE CLASHING ROCKS

forward and acts as a guide to Whiteland.¹ In another Hungarian story the Queen of Mice summons all the mice to tell her where a certain castle is situated; but none of them can tell her. However, soon afterwards an old bald mouse appears who knows all about it.² So in a modern Greek story an old woman calls all the birds together to learn where the Glass City is; but none of them know. At last she consults a lame bird, whom she had at first neglected to summon, and he knows where the Glass City is situated.³ In another modern Greek story the eagle summons all the birds to tell him where the *Ilinen Vilinen* are to be found, but none of them can tell him. Then he remembers a lame hawk whom he had not summoned to the assembly; so he sends for the lame hawk, who, as usual, gives the desired information.⁴

In a German story the King of the Golden Castle has lost his way and comes to the Queen of Birds to ask if she can direct him to the Golden Castle. The Queen has never heard of it, and summons all her birds to inquire whether they know where the castle is; but not one of them can tell. At last, after all the rest of the birds had assembled, up comes a stork. The Queen chides him for being so late, but he answers that he had come from far, being perched on the Golden Castle when he heard the Queen's whistle summoning him home. So the stork takes the King on his back and flies with him to the Golden Castle.⁵

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(*Apollodorus* i. ix. 22)

In folk-tales the water of life is sometimes said to be found between two huge cliffs, which dash together and separate again, barely allowing the hero or his messenger

¹ G. Stier, *Ungarische Volksmärchen* (Pesth, n.d.), p. 9.

² G. Stier, *op. cit.* pp. 142 sq.

³ J. G. von Hahn, *Griechische und Albanesische Märchen* (Leipsic, 1864), i. 138.

⁴ J. G. von Hahn, *op. cit.*, i. 184 sq.

⁵ P. Zaunert, *Deutsche Märchen seit Grimm* (Jena, 1919), pp. 32-35. For more examples, see E. Cosquin, *Contes Populaires de Lorraine*, i. 48.

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time to snatch the precious liquid before they close on each other once more. Thus in a Russian story "the hero is sent in search of 'a healing and vivifying water,' preserved between two lofty mountains which cleave closely together, except during 'two or three minutes' of each day. He follows his instructions, rides to a certain spot, and there awaits the hour at which the mountains fly apart. 'Suddenly a terrible hurricane arose, a mighty thunder smote, and the two mountains were torn asunder. Prince Ivan spurred his heroic steed, flew like a dart between the mountains, dipped two flasks in the waters, and instantly turned back.' He himself escapes safe and sound, but the hind legs of his horse are caught between the closing cliffs and smashed to pieces. The magic waters, of course, soon remedy this temporary inconvenience."¹

In a Rumanian story the hero Floria is ordered by a king to procure for him the water of life and the water of death. In this difficulty the hero applies to a stork who, grateful for a kindness that Floria had done him, was ready to assist him to the best of his power. Accordingly the stork, who happened to be the king of storks, returned to his palace, called all the storks together, and asked them whether they had seen or heard or been near the mountains that knock against one another, at the bottom of which are the fountains of the water of life and the water of death. None of the young strong storks could tell, but at last there came from the rear a stork, lame on one foot, blind in one eye, with a shrivelled body and half his feathers plucked out. This maimed bird said, "May it please your majesty, I have been there, and the proofs of it are my blinded eye and my crooked leg." Notwithstanding these painful experiences the gallant bird undertook once more to put his life to hazard and to fetch the water of life and death. After providing himself with fresh meat and two bottles, the stork flew straight to the place where the mountains were knocking against one another, thus preventing anyone from approaching the fountains of life and death. It was when the sun had risen as high as a lance that he espied in the distance those huge mountains which, when they knocked against

¹ W. R. S. Ralston, *Russian Folk-tales* (London, 1873), pp. 235 sq.

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each other, shook the earth and made a noise that struck fear and terror into the hearts of those even who were far away. When the mountains had recoiled a little, the stork was about to swoop down between them and get the water, when suddenly a swallow flew to him from the heart of the mountain and warned him, on peril of his life, to wait till noon, when the mountains rested for half an hour. "As soon as thou seest," said the swallow, "that a short time has passed and they do not move, then rise up as high as possible into the air, and drop down straight to the bottom of the mountain. There, standing on the ledge of the stone between the two waters, dip thy bottles into the fountains and wait until they are filled. Then rise as thou hast got down, but beware lest thou touchest the walls of the mountain or even a pebble, or thou art lost." The stork did as the swallow had told him; he waited till noontide, and when he saw that the mountains had gone to sleep, he soared up into the air, then shooting down into the depth, he settled on the ledge of stone and filled his bottles. Having done so he rose with them again, but when he had almost reached the top of the mountains, he touched a pebble. Immediately the mountains closed on him with a snap, but all they caught of him was the tail, which remained fast wedged between the two peaks of the mountains. With a great wrench he tore himself away, leaving his tail behind, but glad to escape with his life and with the two bottles of precious water.¹

Here the nipping off of the stork's tail resembles the nipping off of the dove's tail in the Argonaut story. In a modern Greek story a girl fetches the water of life from a spring in a mountain which opens for a short time every day at noon. In issuing from the cleft she barely escapes, for the mountain closes on her and catches the skirt of her dress. But she draws her sword, severs the skirt, and having thus freed herself, she carries away the water of life and by means of it restores to life her two brothers, who had been turned to stone by the glance of a certain bird.² In

¹ M. Gaster, *Rumanian Bird and Beast Stories* (London, 1915), pp. 263-265.

² J. G. v. Hahn, *Griechische und albanesische Märchen* (Leipzig, 1864), ii. 46 sq.

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another modern Greek story a young man is directed to the water of life by an old woman. She tells him that within a certain mountain, which opens every day at noon, there are many springs, and that he must draw only from the particular spring to which he should be guided by a bee, otherwise he would be lost.¹

An Eskimo story, which relates the adventurous voyage of a certain hero named Giviok, describes how "he continued paddling until he came in sight of two icebergs, with a narrow passage between them; and he observed that the passage alternately opened and closed again. He tried to pass the icebergs by paddling round outside them, but they always kept ahead of him; and at length he ventured to go right between them. With great speed and alacrity he pushed on, and had just passed when the bergs closed together, and the stern-point of his kayak got bruised between them."²

Tylor proposed to explain the passage of the Argo between the Clashing Rocks "as derived from a broken-down fancy of solar-myth";³ but the analogies on which he based the hypothesis seem dubious, and the episode, like the whole story of the voyage of the Argo, savours more of a simple folk-tale than of a solar myth. In spite of the resemblance of the incident in the Eskimo story it would be rash to suppose that the Greek tale of the Clashing Rocks was suggested by a sailor's reminiscence of an encounter with icebergs in some far northern sea. More probably it is a mere creation of a story-teller's fancy.

¹ J. G. v. Hahn, *op. cit.*, ii. 280 *sq.* For other stories of the water of life enclosed between two clashing mountains or in a mountain that only opens for a short time, see J. G. v. Hahn, *op. cit.* i. 238, ii. 195, 284; A. Leskien und K. Brugman, *Litauische Volkslieder und Märchen* (Strasbourg, 1882), p. 551.

² H. Rink, *Tales and Traditions of the Eskimo* (Edinburgh and London, 1875), pp. 158 *sq.*

³ (Sir) E. B. Tylor, *Primitive Culture*² (London, 1873), i. 349.

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(*Apollodorus* i. ix. 27)

Stories like that of Medea and Pelias have been recorded among European peasantry in Scandinavia, Germany, Russia, and Italy. They tell how Christ, or St. Peter, or the Devil, going about on earth in disguise, restored an old person to youth or a dead person to life by boiling him in a kettle or burning him in a smith's forge, and how a bungler (generally a smith) tried to perform the same feat but failed.¹ A similar story is told of a certain mythical king of Cambodia, named Pra Thong Rat Koma, who in his later years was afflicted with leprosy. "A learned Brahmin offered to cure him of his malady; but first it was necessary that he should be killed, and thrown into a cauldron of boiling medicine, from which he would emerge alive and clean. The King refused to believe in the Brahmin's power, but the Brahmin took a dog, which he killed and threw into the boiling cauldron, when it immediately jumped out and frisked about. Still the King doubted. Thereupon the Brahmin offered to slay himself, and he gave the King three drugs which were to be thrown successively into the cauldron. The first would give form to the dead body; the second, beauty; the third, life. Then the Brahmin flung himself into the boiling medicine, but the King, forgetful of his instructions, threw in all the drugs at once, and the Brahmin was changed to a stone statue."² The Shans of Lakon tell a similar story of one of

¹ (Sir) G. W. Dasent, *Popular Tales from the Norse* (Edinburgh, 1859), pp. 106 *seqq.*, "The Master-Smith"; Grimm, *Household Tales*, No. 81, "Brother Lustig," vol. i. pp. 312 *seqq.*, 440 *sq.* (English translation by M. Hunt); W. R. S. Ralston, *Russian Folk-tales* (London, 1873), pp. 57 *seqq.*, "The Smith and the Demon"; T. F. Crane, *Italian Popular Tales* (London, 1885), pp. 188 *sq.*, "The Lord, St. Peter and the Blacksmith."

² P. A. Thompson, *Lotus Land* (London, 1906), pp. 300 *sq.* The story is told, with some unimportant variations, by Adolf Bastian, who calls the king Krung Phala. See A. Bastian, *Die Voelker des oestlichen Asien*, I (Leipsic, 1866), pp. 444 *seqq.*

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their early kings, who lived in the time of Buddha. They say that Kom-ma Rattsee, "a famous magician, demigod, and doctor, visited Lakon, and informed the princes and people that by his medicines and charms he could add beauty and restore youth and life to anyone, however he might have been dismembered and mangled. A decrepit old prince, who was verging on dotage, and longed for a renewal of his youth, begged the magician to experiment upon him. The doctor, after mincing him up, prepared a magic broth, and, throwing the fragments into it, placed it over the fire. After performing the necessary incantations, the prince, rejuvenated and a perfect beau, was handed out of the pot. He was so pleased with his new appearance, and the new spirit of youth and joy pervading him, that he entreated the magician to re-perform the operation, as he thought the first chopping up having been so successful, still greater benefits would accrue from its repetition. On the magician refusing, he clamorously persisted in his request. The demigod, annoyed at his persistence and his covetousness, accordingly minced him up and put him into the pot, where he remains to this day. The hill where the Phya, or prince, was dipped, is called Loi Phya Cheh (the hill of the dipped Phya); and a hill near it is known as Loi Rattsee (Russi), after the magician." ¹

The Papuans of Geelvink Bay, on the northern coast of Dutch New Guinea, tell of an old man who used to earn his living by selling the intoxicating juice of the sago-palm. But to his vexation he often found that the vessels, which he had set overnight to catch the dripping juice of the tapped palms, were drained dry in the morning. As the people in his village denied all knowledge of the theft, he resolved to watch, and was lucky enough to catch the thief in the very act, and who should the thief be but the Morning Star? To ransom herself from his clutches she bestowed on him a magical stick or wand, the possession of which ensured to its owner the fulfilment of every wish. In time the old man married a wife, but she was not pleased that her husband was so old and so covered with scabs. So one day he resolved to give her a joyful surprise by renewing

¹ Holt S. Hallett, *A Thousand Miles on an Elephant in the Shan States* (Edinburgh and London, 1890), pp. 289 sq.

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his youth with the help of his magic wand. For this purpose he retired into the forest and kindled a great fire of iron-wood. When the flames blazed up he flung himself among the glowing embers, and immediately his shrivelled skin peeled off, and all the scabs were turned into copper trinkets, beautiful corals, and gold and silver bracelets. He himself came forth from the fire a handsome young man, decked himself with some of the ornaments and returned to his house. But there neither his wife nor her sister recognised him; and only his little son cried out, "There comes father!" However, when he explained to the women how he had been made young again, and convinced them of the truth of his story by conducting them to the place in the wood where the remains of the fire were still to be seen, with the rest of the trinkets lying about, their joy knew no bounds.¹

We may conjecture that these stories reflect a real belief in the possibility of renewing youth and prolonging life by means of the genial influence of fire. The conjecture derives some support from a custom observed by the Wajagga of Mount Kilimandjaro in East Africa. Among them "the wizards boast of possessing the power to protect people against sickness and death. A peculiar custom may be quoted as an example. It is called *ndumo woika ndu nnini*: 'custom of boiling a nobleman.' When a great man desires to make himself a name, and also to prolong his life, he has this ceremony performed over him. He invites all his relations to come who desire to take part in it. The wizard arrives early in the morning, and first of all causes a trench to be dug large enough to allow a man to lie on one side of it with his legs drawn up; and his wife or a girl of the family lies down beside him. The wizard usually says to him, 'Step in with your favourite wife.' Only in case she refuses does he ask a girl to do him this service. When the man with his female companion has laid himself down in the

¹ J. B. van Hasselt, "Die Noeforezen," *Zeitschrift für Ethnologie*, viii. (1876), pp. 176-178; J. L. van Hasselt "Die Papuastämme an der Geelvinkbai (Neuguinea)," *Mitteilungen der Geographischen Gesellschaft zu Jena*, ix. (Jena, 1891), pp. 103-105. The story is told more briefly by A. Goudswaard, *Die Papoea's van de Geelvinksbai* (Schiedam, 1863), pp. 84-87.

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trench, poles are placed over it, and on the poles banana-bark and earth. After the trench has thus been covered in, the man's three hearthstones are set over them at the heads (of the pair), a fire is kindled between them, a pot is placed on the fire, and food is boiled in it. This fire is kept up till evening, and the boiled food is eaten by those who take part in the ceremony, while the two who lie in the trench get none of it. Not till evening are they liberated from their confinement. In the heat they have been obliged to sweat profusely. The wizard now spits on them and says moreover, 'Long life! Even in war thou shalt not be slain, even a musket-ball will not hit thee.'¹ Here the process of boiling a pot on a man's own hearthstones over his own head, while he sweats at every pore below, is perhaps the nearest approach that can safely be made to boiling him in person, and the beneficial effect of it is supposed to be a prolongation of the "boiled nobleman's" life. But we have seen that the process of roasting, applied to babies, was believed by the ancient Greeks to be equally effectual in prolonging the lives of the infants, or rather in rendering them immortal, by stripping off their mortal flesh and leaving only the immortal element.² Thus the Greeks apparently reposed a robust faith in the renovating virtue both of roasting and boiling, but they drew a delicate distinction between the two, for while they roasted babies, they boiled old people, at least theoretically, like the Wajagga of Mount Kilimandjaro. Nor are these the only modes in which the primitive natural philosopher has attempted to repair the decaying energies of human and animal life by a judicious application of what we may call thermodynamics: for this purpose he has often either leaped over fire or walked deliberately over glowing stones and has driven his flocks and herds through the smoke and the flames. These experiments in the art of prolonging life, by cauterising, so to say, the germs that threaten its continuation, have been described by me elsewhere.³

¹ Bruno Gutman, *Dichten und Denken der Dschagganeeger* (Leipsic, 1906), p. 162.

² Above, pp. 311 *sqq.*

³ *Balder the Beautiful*, vol. ii. pp. 1 *sqq.*, "The-Fire-walk." Compare *Adonis*, *Attis*, *Osiris*, vol. i. pp. 179 *sqq.*, "Purification by Fire."

VII.—THE RESURRECTION OF GLAUCUS

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(*Apollodorus* III. iii. 1)

Other ancient writers relate, like Apollodorus, how the seer Polyidus restored the dead Glaucus to life by laying on him a magical herb which he had seen a serpent apply with similar effect to a dead serpent.¹ A similar story was told of the resurrection of a Lydian legendary hero named Tylon or Tylus. It is said that one day as he was walking on the banks of the Hermus a serpent stung and killed him. His distressed sister, Moire, had recourse to a giant called Damasen, who attacked and slew the serpent. But the serpent's mate culled a herb, "the flower of Zeus," in the woods, and bringing it in her mouth put it to the lips of the dead serpent, which immediately revived. In her turn Moire took the hint and restored her brother, Tylon or Tylus, to life by touching him with the same plant.² The story seems to have been associated with Sardes, since it is clearly alluded to on the coins of that city.³

The fisherman, Glaucus of Anthedon, whom the ancients distinguished from Glaucus, the son of Minos, is said to have learned in like manner the life-giving property of a certain herb or grass by observing that when a dead or dying fish or, according to another account, hare was brought into contact

¹ Tzetzes, *Schol. on Lycophron*, 811 (perhaps following Apollodorus); Apostolius, *Cent.* v. 48; Palaephatus, *De incredib.* 27; Hyginus, *Fab.* 136; *id. Astronom.* ii. 14. The story is told allusively by Claudian, *De bello Getico*, 442-446:

*Cretaque, si verax narratur fabula, vidit
Minuum rupto puerum prodire sepulchro:
Quem senior vates avium clangore repertum
Gramine restituit: mirae nam munere sortis
Dulcia mella necem, vitam dedit horridus anguis.*

² Nonnus, *Dionys.* xxv. 451-551; Pliny, *Nat. Hist.* xxv. 14. The story, as we learn from Pliny, was told by Xanthus, an early historian of Lydia.

³ B. V. Head, *Catalogue of the Greek coins of Lydia*, pp. cxi.-cxiii., with pl. xxvii. 12. As to Tylon and the "herb of Zeus," see further *Adonis, Attis, Osiris*, i. 186 sq.

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with it, the creature at once revived or came to life again ; having tasted the herb Glaucus became himself immortal and leaped into the sea, where he continued to dwell as a marine deity.¹

The magical herb, which brings the dead to life again by simple contact, meets us elsewhere in folk-tales. Thus a modern Greek story relates how a mother, going in search of her dead son, killed a serpent by the way ; how another serpent brought the dead serpent to life by laying a herb on its body ; and how the mother, taking the hint, restored her dead son to life by means of the same herb.² In another modern Greek story a husband and wife, going in search of their dead son, see two serpents fighting and one of them killing the other. The husband says to his wife, "Cover up the dead serpent with leaves, that no man may see it." The wife does so, and immediately the dead serpent comes to life again. Thereupon the husband says to his wife, "Fill your pocket full of that herb, for it is a good medicine." Afterwards by means of the herb they restore their dead son to life.³ Another modern Greek story tells how three ogres, as they sat talking together at a spring, saw two serpents fighting. One of the serpents struck the other such a violent blow with its tail that it cut the body of the other clean through. But the two pieces wriggled to a herb that grew near, and wrapping themselves up in it were united into one body as before. When the youngest of the three ogres saw that, he said to his brothers, "That forebodes ill to us. Let us take some of this herb and go home, to see what is doing there." So they returned to the crystal tower in which they dwelt, and found it dark and deserted ; and not far off they discovered the

¹ Nicander, in the first book of his *Aetolian History*, cited by Athenaeus, vii. 48, pp. 296 r-297 A ; Tzetzes, *Schol. on Lycophron*, 754 ; Scholiast on Apollonius Rhodius, *Argon.* i. 1310 ; Ovid, *Metamorph.* xiii. 924 sqq. ; Ausonius, *Mosella*, 276 sqq. ; Servius on Virgil, *Georg.* i. 437. According to Nicander, it was a hare that was revived by the herb ; according to the other writers it was the fish which Glaucus had just caught.

² J. G. von Hahn, *Griechische und albanesische Märchen* (Leipsic, 1864), ii. 204.

³ J. G. von Hahn, *op. cit.* ii. 260.

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headless body of the young prince who had married their sister. A little search revealed the missing head, and by applying it to the body and rubbing the herb on the severed neck, they soon joined the two together. The prince started up, saying, "Ah, brothers, how deep has been my sleep and how light my awakening!"¹

Again, a German folk-tale relates how a young man of humble birth married a princess on condition that, if she died before him, he should be buried alive with her. She did die before him, and accordingly her young husband was conducted down into the royal vault, there to stay with the body of his dead wife till he died. While he sat there watching by the corpse and gloomily expecting death, he saw a snake creep out of a corner of the vault and crawl towards the dead body. Thinking that the creature had come to gnaw the corpse, he drew his sword and hewed the snake in three pieces. After a time a second snake crawled out of the hole, and seeing the first snake cut in pieces, it went back again, but soon returned with three green leaves in its mouth. These leaves it laid on the three severed pieces of the dead snake, and immediately the pieces joined together, and the dead snake came to life. Thereupon the two snakes retired together, but the leaves remained lying on the ground. The young man picked them up, and by applying them to the mouth and eyes of his dead wife he resuscitated her. After that they knocked on the door of the vault and called out, till they attracted the notice of the sentinels and were released from confinement by the King in person. But the provident young man kept the three snake-leaves carefully, and it was lucky for him that he did so; for they afterwards served to restore himself to life, when he had been treacherously done to death by his ungrateful wife with the assistance of an unscrupulous skipper.²

Again, in a Lithuanian story a young man on his travels sees two snakes fighting with such fury that both of them were wounded and mangled, and the young man thought they would die on the spot. But after the fight the snakes crawled to a certain bush, and plucking leaves from it applied

¹ J. G. von Hahn, *op. cit.* ii. 274.

² Grimm, *Household Tales*, No. 16 (vol. i. pp. 70 sq., Margaret Hunt's translation).

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them to their wounded bodies, which were immediately made whole. Afterwards, when the young man had been foully murdered, he was brought to life again by some helpful animals, whose life he had spared, and which now repaid his kindness by fetching leaves from the snakes' bush and laying them on his body. No sooner had they done so than he revived and asked, "Why have you wakened me? I was sleeping so soundly."¹

In a Walachian story the hero, lying asleep, is beheaded by a gipsy, whereupon three friendly animals, a bear, a wolf, and a fox, consult how they may bring him to life again. After they have laid their heads together in vain, the fox meets a serpent which is carrying a herb in its mouth. The fox asks, "What sort of herb is that which you are carrying there?" The serpent answers, "It is a magic herb; I will restore my son's head, which has been cut off." "Let me see it nearer," says the fox. The simple serpent complies with the request, and the fox seizes the herb in his mouth and makes off with it. By means of the herb he attaches the hero's severed head to his body, and the application of a jugful of water of life, borrowed, or rather stolen, by the wolf from an old woman, soon completes the hero's resurrection.²

In a Russian story a mother is wandering in a wood with her dead baby at her breast. She sees an old serpent creep up to a dead serpent and restore it to life by rubbing it with a leaf. The mother snatches the leaf, and by touching her dead baby with it she resuscitates the infant.³

In some stories the secret of the life-giving plant is learned, not from a serpent, but from some other animal. Thus in an Irish tale a woman, whose husband has been killed in single combat, sees two birds fighting and one of them killing the other. Then birds come and put leaves of a tree on the dead bird, and in half an hour the dead bird comes to life. The widow puts the leaves on her dead husband, who had assumed

¹ A. Schleicher, *Litauische Märchen, Sprichworte, Rätsel und Lieder* (Weimar, 1857), pp. 57-59.

² Arthur und Albert Schott, *Walachische Märchen* (Stuttgart and Tübingen, 1845), p. 142.

³ G. Polivka, "Zu der Erzählung von der undankbaren Gattin," *Zeitschrift des Vereins für Volkskunde*, xiii. (1903), p. 408.

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the form of a bird for the purpose of the single combat; and as usual the application of the magic plant effects the resurrection of the corpse.¹

In a mediæval romance, a weasel having been killed by the blow of a stick, his mate brings a red flower and places it in the mouth of the dead weasel, which at once returns to life. The same flower thereafter, applied to a dead maiden, works on her the same miracle of resurrection.²

In a story told by the Baraba, a Turkish tribe of Southern Siberia, the hero has his legs cut off through the treachery of his two elder brothers. Sitting disconsolate propped up against the wall of the house, he sees the mice gather about his severed limbs and begin to nibble them. He seizes a mouse and breaks one of its legs, saying, "If I am lame, you shall be lame too." The other mice now gather about the lame mouse, and grubbing up a little white root out of the earth, give it to the lame mouse to eat. The mouse eats it, and after a time its broken leg is made whole, and the little creature runs away. The hero takes the hint, digs up the root with his nails, and eats it. After a time his two legs join on to his body again, and you could not detect so much as a scar at the joining.³

In a Polish story a girl kills her too importunate lover and is buried with him in a vault. There she sees two ravens fighting and one of them killed by the other; whereupon a third raven brings a herb in its bill, and by means of it brings the dead raven to life. As usual, the girl restores her dead lover to life by an application of the herb.⁴

In an Italian story a hero rescues a princess from a horrible seven-headed dragon, which was about to devour her. In the combat the hero began by cutting off one of the dragon's heads; but so soon as this happened, the dragon rubbed the headless neck on a herb that grew near, and at once the

¹ W. Larminie, *West Irish Folk-tales and Romances* (London, 1893), pp. 82 sq.

² P. Sébillot, *Le Folk-lore de France*, iii. 529, referring to Marie de France, *Poésies*, ed. Roquefort, i. 475.

³ W. Radloff, *Proben der Volksliteratur der Türkischen Stämme Süd-Sibiriens* iv. (St. Petersburg, 1872), pp. 77 sq.

⁴ G. Polivka, "Zu der Erzählung von der undankbaren Gattin," *Zeitschrift des Vereins für Volkskunde*, xiii. (1903), pp. 408 sq.

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severed head was reunited to the body. Seeing this, the hero killed the dragon by alicing off all his seven heads at one stroke, and after that he plucked a handful of the herb which had healed the dragon's dreadful wound. As usual, the magical herb thus acquired is afterwards turned to good account by the hero; for having the misfortune to decapitate his own brother, "like a pumpkin," in consequence of a painful misunderstanding, he soon mended matters by rubbing the bleeding neck with the miraculous herb, where upon the head immediately rejoined its body, and the dead brother was restored to vigorous life.¹

In a Kabyle story a man sees two large spiders (tarantulas) fighting; one of them kills the other and then restores it to life by pressing into its nose the sap of a herb; the man takes the herb and by means of it restores to life his dead brother, who had been devoured by an ogress.²

A Jewish story, in the *Midrash Tanchuma*, tells of a man who, travelling from Palestine to Babylon, saw two birds fighting with each other. In the fight one of the birds killed the other, but immediately brought it to life again by fetching a herb and laying it on the beak of the dead bird. As the herb dropped from the bird's beak, the man picked it up and took it with him, intending to raise the dead by its means. When he came to the staircase leading up to Tyre, he found a dead lion by the wayside, and experimented on the animal by laying the herb on its mouth. The experiment was perfectly successful. The dead lion came to life and devoured its benefactor. The story ends with the moral, Do not good to the wicked, lest evil befall thee. The same story is told at greater length in the *Alphabet of Ben-Sirah*.³

We may compare, also, an episode in a Socotran story which bears a close resemblance to the ancient Egyptian story of "The Two Brothers." One of two brothers finds

¹ Giambattista Basile, *Der Pentamerone*, übertragen von Felix Liebrecht (Breslau, 1846), vol. i. pp. 99-109 (First Day, Seventh Story, "Der Kaufmann").

² J. Rivière, *Contes populaires de la Kabylie du Djurdjura* (Paris, 1882), pp. 193-197.

³ *Südarabische Expedition*, vol. iv. 1. *Die Mehri- und Soqotri-Sprache*, von D. H. Müller (Vienna, 1902), pp. 201-203.

VII.—THE RESURRECTION OF GLAUCUS

his brother dead in the castle of the Daughter of the Sunrise. As he sits weeping with the corpse on his lap, he sees a raven take a dead raven and plunge with it into the water, from which both birds emerge alive. The brother took the hint, tied his dead brother on his back, and leaped with him into the water, which had the effect of restoring the dead man to life.¹ Here the life-giving agent is not a magical plant, but a magical water; but the mode of its discovery by observation of animals is similar.

A belief in the actual existence of a plant endowed with such magical virtue appears to survive in some parts of Germany to this day; at least it is said to have survived down to the middle of the nineteenth century. At Holzhausen, near Dillingen in Swabia, an informant reported as follows: "In our country there are many large snakes in the wood. If you hew a snake in three pieces with a shovel or a hoe, without smashing the head, and go away at once, the snake seeks a herb, lays it between the wounds, and is immediately whole again. I have often searched diligently after the healing herb, but have never been able to get it; for so long as you stand by the severed snake, it is never made whole, and after sundown never at all. But if you leave the spot, the snake quickly fetches the unknown herb and heals itself. I have often seen such snakes as have been cut in pieces and made whole again; for a scar remains right round the parts at the point where they cohered and healed."²

That serpents possess a knowledge of plants which confer immortality is a popular belief among the Armenians. They think that "the springs and flowers actually confer immortality, but not on men. The belief is that snakes, if they are not killed, live for ever. There are 'wells of immortality,' the springs of which are surrounded with various flowers and herbs. Old, sick, and wounded snakes are acquainted with such springs and herbs. They come to these springs, slough their skins, eat a leaf of a flower, then crawl to the spring, bathe in it, and drink three sips of the water. Then they

¹ *Südarabische Expedition*, vol. iv. 1. *Die Mehri- und Soqotri-Sprache*, von D. H. Müller, p. 88.

² Fried. Panzer, *Beitrag zur deutschen Mythologie* (Munich, 1848-1855), ii. 206, § 360.

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crawl out, and are healed, and renew their youth. If any-one knows that spring and flower, drinks three handfuls of the water, and eats the flower, he will be himself immortal.”¹

VIII.—THE LEGEND OF OEDIPUS

(*Apollodorus* III. v. 7)

According to the legend, Oedipus committed a twofold crime in ignorance: he killed his father and married his mother. The same double tragedy meets us in a Finnish tale, which runs as follows:—

Two wizards arrived at the cottage of a peasant and were hospitably entertained by him. During the night a she-goat dropped a kid, and the younger of the two wizards proposed to assist the mother-goat in her travail, but the elder of the two would not hear of it, “Because,” said he, “the kid is fated to be swallowed by a wolf.” At the same time the peasant’s wife was overtaken by the pangs of childbirth, and the younger of the two wizards would have gone to her help, but was dissuaded by the elder, who told him that the boy who was about to be born would kill his father and marry his mother. The peasant overheard this conversation and reported it to his wife, but they could not make up their minds to kill the child. One day, when they were making merry in the peasant’s cottage, they put the kid to roast on a spit, and then laid the roasted meat near the window; but it fell out of the window and was devoured by a passing wolf. Seeing that one of the two predictions made by the wizards was thus fulfilled, the peasant and his wife were sore afraid and thought how they could get rid of their child. Not having the courage to kill him outright, they wounded him in the breast, tied him to a table, and threw him into the sea. The forsaken child drifted to an island, where he was picked up and carried to the abbot of a monastery. There he grew up and became a clever young man. But he wearied of the monastic life, and the abbot advised him to go out into the world and seek his fortune. So he went. One day he

¹ Manuk Abeghian, *Der armenische Volksglaube* (Leipsic, 1899), p. 59.

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came to a peasant's cottage. The peasant was out, but his wife was at home, and the young man asked her for work. She told him, "Go and guard the fields against robbers." So he hid under the shadow of a rock, and seeing a man enter the field and gather grass, he struck and killed him. Then he returned to his mistress, who was uneasy because her husband did not come home to dinner. So they discovered that the supposed thief, whom the young man had killed, was no other than the husband of his mistress; but as the homicide had not been committed with any evil intent, the widow, after weeping and wailing, forgave the young man and kept him in her service; nay, in time she consoled herself by marrying him. However, one day she noticed the scar on her second husband's breast and began to have her suspicions. Inquiry elicited the fatal truth that her husband was also her son. What were they to do? The woman sent him to seek out wise men, who might teach him how to expiate his great sin. He went and found a monk with a book in his hand. To him the conscience-stricken husband put his question; but when the monk, on consulting his book, replied that no expiation was possible for guilt so atrocious, the sinner in a rage killed the holy man. The same thing happened to another monk who had the misfortune to receive the confession of the penitent. But a third monk proved more compliant, and answered very obligingly that there was no sin which could not be atoned for by repentance. Accordingly he advised the repentant sinner to dig a well in the rock till he struck water; and his mother was to stand beside him holding a black sheep in her arms, until the sheep should turn white. This attracted public attention, and passers-by used to stop and ask the pair what they were doing. One day a gentleman, after putting the usual question and receiving the usual answer, was asked by the penitent, "And who are you?" He answered, "I am he who makes straight what was crooked, and I summon you to the bar of justice." Seeing no hope of escaping from the arm of the law, the penitent took the bull by the horns and killed the gentleman. At the same moment the rock opened, the water gushed out, and the black sheep turned white. But his fourth homicide lying heavy on his soul, the murderer returned to the monk to learn how he could expiate his latest crime. But the holy man reassured him. "The gentleman whom you

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killed," said he, "offended God more than you by his professions. Your penance has been shortened; no expiation is required." So the repentant sinner was able to pass the rest of his days in peace and quietness.¹

The same story is told, with some variations of detail, in the Ukraine:

There was a man and his wife, and they had a son. One day they dreamed that when their son should be grown up, he would kill his father, marry his mother, and afterwards kill her also. They told each other their dream. "Well," said the father, "let us cut open his belly, put him into a barrel, and throw the barrel into the sea." They did so, and the barrel with the boy in it floated away on the sea. Some sailors found it, and hearing the squalling of a child in the barrel, they opened it, rescued the boy, sewed up his wound, and reared him. When he was grown to manhood, he bid the sailors good-bye and went away to earn his bread. He came to the house of his father, but his father did not recognize him and took him into his service. The duty laid on the son by his father was to watch the garden; and if anyone entered it, he was to challenge the intruder thrice, and if he received no answer, he was to fire on him. After the young man had served some time, his master said, "Go to, let us see whether he obeys my orders." So he entered the garden. The young man challenged him thrice, and receiving no answer, he shot him dead, and on coming up to his victim he recognized his master. Then he went to his mistress in her chamber, married her, and lived with her. One Sunday morning, when he was changing his shirt, she saw the scar on his body and asked him what it was. "When I was small," answered he, "some sailors found me at sea with my belly cut open, and they sewed it up." "Then I am your mother!" she cried. He killed her on the spot and went away. He walked and walked till he came to a priest and asked him to inflict some penance on him by way of atonement for his sins. "What are your sins?" asked the priest. He told the priest, and the priest refused him

¹ L. Constans, *La légende d'Oedipe* (Paris, 1881), pp. 106-108. The story is told more briefly by Gustav Meyer, in his preface to E. Schreck's *Finnische Märchen* (Weimar, 1887), p. xxv., referring to Erman's *Archiv*, xvii. 14 sqq.

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absolution. So he killed the priest and came to another priest, who, proving equally recalcitrant, was disposed of by the young man in the same summary fashion. The third priest to whom he applied was kind or prudent enough to explain to him how he might expiate his sins. "Take this staff of apple-tree wood," said the priest; "plant it on yonder mountain, and morning and evening go to it on your knees with your mouth full of water, and water the staff. When it shall have sprouted and the apples on it are ripe, then shake it; as soon as the apples shall have fallen, your sins will be forgiven you." After twenty-five years, the staff budded and the apples ripened. The sinner, no longer young, shook the tree, and all the apples fell but two. So he returned and reported to the priest. "Very good," said the priest, "I will throw you into a well." He was as good as his word, and when the sinner was at the bottom of the well, the priest shut down the iron trap door, locked it, covered it up with earth, and threw the keys into the sea. Thirty years passed, and one day, the priest's fishermen caught a jack, cut it open, and found the keys in its belly. They brought the keys to the priest. "Ah!" said the priest laconically, "my man is saved." They ran at once to the well, and on opening it they found the sinner dead, but with a taper burning above his body. Thus all his sins were forgiven and he was gathered to the saints in bliss.¹

The same double crime of parricide and incest with a mother, both committed in ignorance, occurs in a very savage story which the Javanese of the Residency of Pekalongan tell to account for the origin of the Kalangs, an indigenous tribe of Java. In it a woman, who is a daughter of a sow, marries her son unwittingly, and the son kills a dog, who is really his father, though the man is ignorant of the relation in which he stands to the animal. In one version of the story the woman has twin sons by the dog, and afterwards unwittingly marries them both; finally she recognizes one of her sons by the scar of a wound which she had formerly inflicted on his

¹ Eugène Hins, "Légendes chrétiennes de l'Oukraine," *Revue des Traditions Populaires*, iv. (1889), pp. 117 sq., from *Traditions et Contes populaires de la petite Russie*, by Michel Dragomanof.

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head with a wooden spoon.¹ According to the Javanese, such incestuous unions are still not uncommon among the Kalangs: mother and son often live together as man and wife, and the Kalangs think that worldly prosperity and riches flow from these marriages.² However, it is to be observed that the story of the descent of the Kalangs from a dog and a pig is not told by the people themselves, but by the Javanese, who apparently look down with contempt on the Kalangs as an inferior race. Similar stories of descent from a dog and a pig are commonly told of alien races in the Indian Archipelago, and they are usually further embellished by accounts of incest practised by the ancestors of these races in days gone by. For example, the Achinese of Sumatra tell such a tale of the natives of the Nias, an island lying off the west coast of Sumatra; and the natives of Pantam tell a similar story of the Dutch.³ Probably, therefore, many stories of incest told of alien peoples, whether in the past or in the present, are no more than expressions of racial hatred and contempt, and it would be unsafe to rely upon them as evidence of an actual practice of incest among the peoples in question.

In the Middle Ages the story of Oedipus was told, with variations, of Judas Iscariot. It is thus related in *The Golden Legend* :—

There lived at Jerusalem a certain Ruben Simeon, of the race of David. His wife, Cyborea, dreamed that she gave birth to a son, who would be fatal to the family. On waking, she told her dream to her husband, who endeavoured to comfort her by saying that she had been deceived by the evil spirit. But perceiving that she was with child from that very night, she began to be very uneasy, and her husband with her. When the child was born, they shrank from killing him, but put him in a little ark and committed it to the sea. The waves washed up the ark on the shore of the island of Iscariot. The queen of the island found it, and having no

¹ E. Ketjen, "De Kalangers," *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, xxiv. (1877), pp. 430-435.

² E. Ketjen, *op. cit.* p. 427.

³ J. C. van Eerde, "De Kalanglegende op Lombok," *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, xlv. (1902), pp. 30 *sq.*

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child of her own, she adopted the little foundling. But soon afterwards she was with child and gave birth to a son. When the two boys were grown up, Judas Iscariot behaved very ill to his supposed brother, and the queen, seeing that exhortations had no effect on him, upbraided him with being a foundling. In a rage, Judas murdered his brother and took ship for Jerusalem. There he found a congenial soul in the governor of Judea, Pontius Pilate, who appointed him to a high office in his court. One day the governor, looking down from his balcony on the garden of a neighbour, was seized with a great longing to eat some apples which he saw hanging there from the boughs. The obsequious Judas hastened to gratify his master's desire by procuring, not to say stealing, the apples. But the old man who owned the garden, and who chanced to be no other than Judas's father, resisted the attempt, and Judas knocked him on the head with a stone. As one good turn deserves another, the governor rewarded Judas by bestowing on him the property of the deceased, together with the hand of his widow, who was no other than Cyborea, the mother of Judas. Thus it came about that Judas, without knowing it, killed his father and married his mother. Still the widow, now again a wife, was not consoled, and one day Judas found her sighing heavily. When he questioned her as to the reason of her sadness, she replied, "Wretch that I am, I drowned my son, my husband is dead, and in my affliction Pilate gave me in marriage against my will." The answer set Judas thinking, and a few more questions elicited the melancholy truth. Struck with remorse and anxious to comfort his mother, Judas flung himself at the feet of Christ, confessed his sins, and became his disciple. But being entrusted with the bag, he allowed his old evil nature to get the better of him, with the tragical consequences with which we are all familiar.¹ This monkish legend may have been concocted by a mediæval writer who, having read the story of Oedipus, turned it to the purpose of edification by casting a still deeper shade of infamy on the character of the apostate and traitor.

It has been argued that traditions of incest, of which the Oedipus legend is only one instance out of many, are derived from a former custom of incestuous unions among mankind,

¹ L. Constans, *La légende d'Oedipe*, pp. 95-97.

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such as some inquirers believe to have prevailed at an early period in the evolution of society.¹ But this interpretation, like another which would explain the legend as a solar myth,² appears to be somewhat far-fetched and improbable.

IX.—APOLLO AND THE KINE OF ADMETUS

(*Apollodorus* III. x. 4)

Apollodorus tells us that when Apollo herded the cattle of Admetus, he caused all the cows to bear twins. So Callimachus says that the she-goats which Apollo tended for Admetus could not lack kids, and that the ewes could not be milkless, but that all must have had their lambs; and if any had borne but a single young one before, she would then bear twins.³

Perhaps, as himself a twin, Apollo may have been supposed to possess a special power of promoting the birth of twins in animals. A similar faculty may possibly have been ascribed to the patriarch and herdsman, Jacob, himself a twin, who

¹ L. J. B. Béranger-Feraud, *Superstitions et Survivances*, iii. (Paris, 1896), pp. 467-514.

² This explanation of the story of Oedipus, put forward by the French scholar Michel Bréal, has been criticized and rightly rejected by Domenico Comparetti in his essay, *Edipo e la Mitologia Comparata* (Pisa, 1867). It was not to be expected that the parricidal and incestuous Oedipus should escape the solar net in which Sir George Cox caught so many much better men. According to him, Oedipus was the sun, his father Laius was the darkness of night, and his mother Jocasta was the violet-tinted sky; while his daughter Antigone may have been, as M. Bréal thought, "the light which sometimes flushes the eastern sky as the sun sinks to sleep in the west." Thus the old tragic story of crime and sorrow is wiped out, and an agreeable picture of sunrise and sunset is painted, in roseate hues, on the empty canvas. See Sir George W. Cox, *The Mythology of the Aryan Nations* (London, 1882), pp. 312 *sqq.*

³ Callimachus, *Hymn to Apollo*, 47-54.

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is said to have resorted to peculiar devices for the multiplication of Laban's flocks, of which he was in charge.¹ We know that a fertilizing power was ascribed to the mound which covered the grave of the twins, Amphion and Zethus, near Thebes; for every year, at the time when the sun was in Taurus, the people of Tithorea in Phocis used to try to steal earth from the mound, believing that with the earth they would transfer the fertility of the Theban land to their own.²

Similarly some savages ascribe to twins and their parents a power of multiplying animals and plants, so as to ensure a good catch to the fisherman and a plentiful crop to the farmer.³ Thus the Tsimshian Indians of British Columbia believe that all the wishes of twins are fulfilled. Therefore twins are feared, as they can harm the man whom they hate. They can call the salmon and olachen, hence they are called *Sewihan*, that is, "making plentiful."⁴ Among the Nootkas of Vancouver Island "numerous regulations refer to the birth of twins. The parents of twins must build a small hut in the woods, far from the village. There they have to stay two years. The father must continue to clean himself by bathing in ponds for a whole year, and must keep his face painted red. While bathing he sings certain songs that are only used on this occasion. Both parents must keep away from the people. They must not eat, or even touch, fresh food, particularly

¹ Genesis, xxx. 37-43.

² Pausanias, ix. 17. 4 sq.

³ The customs and superstitions relating to twins are discussed with great learning and ingenuity by my friend Dr. Rendel Harris in his book *Boanerges* (Cambridge, 1913); see particularly pp. 73, 122, 123, 124, 143 sq. for the belief in the fertilizing powers of twins. The same writer has dealt more briefly with other aspects of the subject in two treatises, *The Dioscuri in the Christian Legends* (London, 1903), and *The Cult of the Heavenly Twins* (Cambridge, 1906). On this curious department of folk-lore I have also collected some facts, on which I will draw in what follows.

⁴ Franz Boas, in *Fifth Report of the Committee of the British Association on the North-Western Tribes of Canada*, p. 51 (separate reprint from the *Report of the British Association, Newcastle-upon-Tyne Meeting*, 1889); *id.* "Tsimshian Mythology," *Thirty-first Annual Report of the Bureau of American Ethnology* (Washington, 1916), p. 545.

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salmon. Wooden images and masks, representing birds and fish, are placed around the hut, and others, representing fish near the river, on the bank of which the hut stands. The object of these masks is to invite all birds and fish to come and see the twins and to be friendly to them. They are in constant danger of being carried away by spirits, and the masks and images—or rather the animals which they represent—will avert this danger. The twins are believed to be in some way related to salmon, although they are not considered identical with them, as is the case among the Kwakiutl. The father's song which he sings when cleaning himself is an invitation for the salmon to come, and is sung in their praise. On hearing this song, and seeing the images and masks, the salmon are believed to come in great numbers to see the twins. Therefore the birth of twins is believed to indicate a good salmon year. If the salmon should fail to come in large numbers it is considered proof that the children will soon die. Twins are forbidden to catch salmon, nor must [may] they eat or handle fresh salmon."¹

In this custom the twins and their father rather attract than multiply the fish, but for the purpose of the fisherman the two things come to the same. The reason why the twins and their parents are forbidden to eat or even touch fresh salmon is probably a fear of thereby deterring the salmon from coming to see the twins; for the fish would hardly come if they knew that they were to be eaten. They visit the twins for the pleasure of seeing them, but in the innocence of their hearts they have no inkling of the fate that awaits them from the wily fisherman lurking in the background.

The Kwakiutl, another Indian tribe of British Columbia, "believe that twins are salmon that have assumed the form of men, and that they are able to bring salmon."² A story told by one branch of the tribe illustrates the belief in the

¹ Franz Boas, in *Sixth Report of the Committee of the British Association on the North-Western Tribes of Canada*, p. 39 (separate reprint from *Report of the British Association, Leeds Meeting, 1890*).

² Franz Boas and George Hunt, *Kwakiutl Texts*, II. (1902), p. 322 note (*The Jesup North Pacific Expedition, Memoirs of the American Museum of Natural History* [New York] vol. V.).

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power of twins to attract or multiply salmon. They say that a certain old woman, who died some thirty years ago, was one of twins, and when she came to die she warned the people not to cry for her after she was gone. "If you cry," said she to her sorrowing relatives, "no more salmon will come here. Hang the box into which you will put my body on to a tree near the river after having painted it. When you pass by, ask me for salmon, and I shall send them."¹

Another Kwakiutl story brings out the same belief still more clearly. Once upon a time, we are told, a certain chief called Chief of the Ancients wished to marry a twin woman in order that the various kinds of salmon might come to him for the sake of his wife. His aunt, the Star-Woman, advised him to go to the graves and search among them for a dead twin woman to be his wife. So he went to the graves and asked, "Is there a twin here?" But the graves answered, "There is none here." From grave to grave he went, but there was no twin in them, till at last one of the graves answered him, saying, "I am a twin." So the chief gathered the bones from the grave, and sprinkled them with the water of life, and the dead twin became a living woman. She was a very pretty woman, and Chief of the Ancients married her. But she warned him, saying, "Just take care, Chief of the Ancients! I am Salmon-Maker. Don't do me any harm." Then Salmon-Maker made many salmon for her husband. When she put her finger in a kettle of water, a large spring-salmon would at once be there in the water, jumping about, and when she put two fingers into the kettle, there would be two large spring-salmon jumping about in the water. When she walked into the river with the water only up to the instep of her foot, the salmon at once came jumping; and if she were to walk right into the river, it would dry up, so full would it be of salmon. Thus the salmon-traps of the people were full of salmon, and their houses were full of dried and roasted salmon. Then Chief of the Ancients grew proud and his heart was lifted up because he had much food to eat. When the backbone of the spring-salmon caught in the hair of his head, he took it and threw it into the corner of the house. He said, "You come from the ghosts, and you catch

¹ Franz Boas, in *Sixth Report of the Committee*, etc. (see note ¹, p. 378), p. 62.

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me!" His wife, Salmon-Maker, hung her head and cried, but he laughed at her and spoke angrily to her. At last she could bear his unkindness no more. She arose. She spoke, weeping, to the dried salmon, saying, "Come, my tribe, let us go back." Thus she spoke to them. Then she started and led her tribe, the dried salmon, and they all went into the water. Chief of the Ancients tried to put his arm round his wife; but her body was like smoke, and his arms went through her. Then Chief of the Ancients and his younger brothers became poor again. They had nothing to eat.¹

Among the Baganda of Central Africa twins were believed to be sent by Mukasa, the great god whose blessing on the crops and on the people was ensured at an annual festival. The twins were thought to be under the special protection of the god, and they bore his name, the boys being called Mukasa, and the girls Namukasa. After the birth of twins the parents, with the infants, used to make a round of visits to friends and relations. They were received with dances and rejoicing, for "the people whom they visited thought that, not only they themselves would be blessed and given children, but that their herds and crops also would be multiplied." A ceremony performed by the father and mother of the twins over a flower of the plantain indicated in the plainest,

¹ Franz Boas and G. Hunt, *Kwakiutl Texts*, II. pp. 322-330 (*Memoirs of the American Museum of Natural History, The Jesup North Pacific Expedition*, vol. III. [New York] 1902). Compare Franz Boas, *Kwakiutl Tales* (New York and Leyden, 1910), pp. 491 *sq.* (*Columbia University Contributions to Anthropology*, vol. II.). Similar tales are told more briefly by the Tlatlasikoala and Awikyenog Indians of the same region. See Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas* (Berlin, 1895), pp. 174, 209 *sq.* The Awikyenog Indians, whose territory is situated on the coast of British Columbia immediately to the north of the Kwakiutl, also believe that twins were salmon before they were born as human beings, and that they can turn into salmon again (F. Boas, *op. cit.* p. 209 note). For other versions of the story told by the Indians of this region, see Franz Boas, "Tsimshian Mythology," *Thirty-first Annual Report of the Bureau of American Ethnology* (Washington, 1916), pp. 667 *sq.*

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if the grossest, manner the belief of the Baganda that parents of twins possessed a power of magically fertilizing the plantains which form the staple food of the people.¹

Among the Bateso, a tribe of the Uganda Protectorate, "the birth of twins is a welcome event. The midwife announces the fact to the father, who immediately orders the special drum-rhythm to be beaten to make the fact known, and women soon gather at the house uttering a peculiar shrill cry of pleasure. The mother remains secluded for three months, and during this time the father pays visits to members of his own and of his wife's clans, from whom he receives presents of food and animals for a special feast to be held when the period of seclusion is ended and the twins are presented to the members of the clans. Should no hospitality be offered to the father and no present be given at a place when he is making his round of visits, he refuses to enter the house and passes on elsewhere. This is regarded by its occupants as a loss, because the blessing of increase which rests upon the father of twins is not communicated to the inhospitable family."²

Among the Basoga, another tribe of the Uganda Protectorate, the birth of twins is ascribed to the intervention of the god, Gasani. When such a birth has taken place, a shrine is built near the house in which the twins live, and two fowls and a basket, containing a few beans, a little sesame, a little millet, and some earth from a cross-road, are deposited in the shrine, after they have been solemnly offered to the god, Gasani. This shrine is the place to which barren women go to make offerings to the god, to ask his blessing, and to seek the gift of children.³ Moreover, in the Central District of Busoga, the land of the Basoga, "when a woman has twins, the people to whose clan she belongs do not sow any seed until the twins have been brought to the field. A pot of cooked grain is set before the children with a cake of sesame

¹ Rev. J. Roscoe, *The Baganda* (London, 1911), pp. 64-72. As to the annual festival in honour of Mukasa, see *id.* pp. 298 sq. At it the priest of the god gave the blessing to the people, their wives, children, cattle, and crops.

² Rev. J. Roscoe, *The Northern Bantu* (Cambridge, 1915), p. 265.

³ Rev. J. Roscoe, *The Northern Bantu*, p. 249.

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and all the seed that is to be sown. The food is eaten by the people assembled and afterwards the field is sown in the presence of the twins; the plot is then said to be the field of the twins. The mother of twins must sow her seed before any person of her clan will sow theirs."¹

These customs seem clearly to imply that twins and their mother are endowed with a special power of quickening the seed.

But though a belief in the fertilizing virtue of twins is found among peoples so far apart as the red men of North-western America and the black men of Central Africa, it would be rash to assume that such a belief is universal or even common; on the contrary, it appears to be rare and exceptional. Far more usually the birth of twins is viewed with horror and dismay as a portent which must be expiated by the death of the twins and sometimes by that of the mother also. To adduce the evidence at large would be out of place here; I will only cite a few instances in which a directly contrary influence is ascribed to twins or their mother. For example, in Unyoro, a district of the Uganda Protectorate, the explorer, Speke, was told by one of his men, who was a twin, that "in Ngura, one of the sister provinces to Unyanyembé, twins are ordered to be killed and thrown into water the moment they are born, lest droughts and famines or floods should oppress the land. Should anyone attempt to conceal twins, the whole family would be murdered by the chief."² Among the Nandi of British East Africa "the birth of twins is looked upon as an inauspicious event, and the mother is considered unclean for the rest of her life. She is given her own cow and may not touch the milk or blood of any other animal. She may enter nobody's house until she has sprinkled a calabash full of water on the ground, and she may never cross the threshold of a cattle kraal again."³ Indeed, if a mother of twins goes near the cattle, the Nandi believe that the animals will die.⁴

¹ Rev. J. Roscoe, *The Northern Bantu*, p. 235.

² J. H. Speke, *Journal of the Discovery of the Source of the Nile*, ch. xviii. p. 426 (*Everyman's Library*).

³ A. C. Hollis, *The Nandi* (Oxford, 1909), p. 68.

⁴ C. W. Hobley, *Eastern Uganda, an Ethnological Study* (London, 1902), p. 40.

X.—MARRIAGE OF PELEUS AND THETIS

Again, among the Bassari of Togo, in Western Africa, women who have given birth to twins are not allowed to go into the cornfields at the time of sowing and harvest, because it is believed that, if they did so, they might spoil the crop. Only after such a woman has again been brought to bed and given birth to a single child may she once more take part in field labour.¹ Among the natives of Nias, an island to the west of Sumatra, the birth of twins is regarded as a misfortune which portends failure of the crops, epidemics, sickness among the cattle, conflagrations, and other ills; it used, therefore, to be customary to expose one or both of the infants and leave them to perish; sometimes, it is said, the mother would strangle one of the twins with her own hand.² A German missionary reports a case in Nias of a woman who gave birth to twins twice in successive years; both sets of children were exposed by the father in a tree and left to die; but on the second occasion the spirits were supposed to demand another victim, so the father bought a slave, a poor young man, tied him up near the village beside a river, and killed him with his own hand.³

Thus contrary and equally baseless, though not equally mischievous, are the superstitions of savages touching the birth of twins.

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(*Apollodorus*, III. xiii. 5)

The story how Peleus won the sea-goddess for his wife has its parallel in a modern Cretan tale. It is said that a young man, who played the lyre beautifully, was carried off by the sea nymphs (Nereids) to their cave, where they listened with delight to his music. But he fell in love with one of them,

¹ H. Klose, *Togo unter deutscher Flagge* (Berlin, 1899), p. 510.

² J. P. Kleiweg de Zwaan, *De Geneeskunde der Menangkabau-Maleiers* (Amsterdam, 1910), p. 149; *id.* *Die Heilkunde der Niassers* (The Hague, 1913), p. 178. Compare E. Modigliani, *Un Viaggio a Nias* (Milan, 1890), p. 555.

³ A. Fehr, *Der Niasser im Leben und Sterben* (Barmen, 1901), pp. 14 *sq.*

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and not knowing how to win her for his wife, he asked the advice of an old woman who dwelt in his village. She advised him to seize his darling by the hair when the hour of cock-crow was near, and though she should turn into diverse shapes, he was not to be frightened or to let her go, but to hold fast till the cocks crew. He took the advice, and though the wild sea-maiden turned into a dog, a serpent, a camel, and fire, he held her by the hair till the cocks crew and the other sea-maidens vanished. Then she changed back into her own beautiful shape and followed him meekly to the village. There they lived as man and wife for a year, and she bore him a son, but she never spoke a word. Her strange silence weighed on him, and in his perplexity he again betook him to the old woman, and she gave him a piece of advice, which in an unhappy hour he followed. He heated the stove and taking up their child in his arms, he threatened to throw it into the fire if his wife would not speak to him. At that she started up, crying, "Leave my child alone, you dog!" and snatching the infant from him she vanished before his eyes. But as the other Nereids would not receive her back among them because she was a mother, she took up her abode at a spring not far from the sea-nymphs' cave, and there you may see her twice or thrice a year with her baby in her arms.¹

This modern Greek story serves to explain a feature in the ancient story which is known only through an incidental allusion of Sophocles. In his play *Troilus* the poet spoke of the marriage of Peleus and Thetis as voiceless or silent (*ἀφθόγγους γάμους*).² In the original form of the tale it is probable that the sea-bride of Peleus remained strangely and obstinately silent until Peleus detected her in the act of placing their child on the fire to make him immortal.³ At that sight the father cried out, no doubt reproaching his sea-wife for murdering, as he supposed, their infant; and she, offended at the interruption and hurt at the unmerited reproach, spoke to him once for all, and then, vanishing before his eyes, returned to her old home in the sea. This conjecture is

¹ B. Schmidt, *Das Volksleben der Neugriechen* (Leipzig, 1871), pp. 115-117.

² Scholiast on Pindar, *Nem.* iii. 35 (80); *The Fragments of Sophocles*, ed. A. C. Pearson, vol. ii. pp. 255 sq.

³ See Apollodorus, iii. 13. 6, with the note.

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partially confirmed by a fragment of Sophocles, in which the poet said that Thetis deserted Peleus because she was reproached by him.¹ The silence of the bride in the folk-tale is probably to be explained as a reminiscence of a custom of imposing silence on brides for some time after marriage. For example, among the Tedas of Tibesti, a region of the Central Sudan, a bride is shut up after marriage for seven days in a special compartment of her husband's house and does not utter a word.² Again, among the Wabende, of Lake Tanganyika, a wife does not speak to her husband for several days after marriage; she waits till he has made her a present.³

The story of Peleus and Thetis seems to belong to a familiar type of popular tale known as the Swan Maiden type. A number of swans are in the habit of divesting themselves of their plumage and appearing as beautiful maidens. In that temporary state they are seen by a young man, who falls in love with one of them, and by concealing the bird's skin, which she has stripped off, he prevents the Swan Maiden from resuming her wings and flying away. Thus placed at his mercy, she consents to marry him, and for some time they live together as husband and wife, and she bears him a child. But one day she finds by accident the bird-skin which her husband had hidden; a longing for her old life in the air comes over her; she puts on the feathery coat, and leaving husband and child behind, she flies away to return no more. The story recurs with many minor variations in many lands.

¹ Scholiast on Apollonius Rhodius, *Argon.* iv. 816; Scholiast on Aristophanes, *Clouds*, 1068, p. 443, ed. Fr. Dübner; *The Fragments of Sophocles*, ed. A. C. Pearson, vol. i. pp. 106 *sq.*

² P. Noel, "Éthnographie et Anthropologie des Tedas du Tibesti," *L'Anthropologie*, xxx. (1920), p. 121.

³ Avon, "Vie sociale des Wabende au Tanganika," *Anthropos*, x.-xi. (1915-1916), p. 101. For more instances, see *Totemism and Exogamy*, i. 63, note⁴, iv. 233-237. Compare Andrew Lang, *Custom and Myth* (London, 1884), p. 74, "M. Dozon, who has collected the Bulgarian songs, says that this custom of prolonged silence on the part of the bride is very common in Bulgaria, though it is beginning to yield to a sense of the ludicrous."

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Often the fairy wife is not a bird but a beast, who doffs her beast skin to be a human wife for a time, till in like manner she discovers the cast skin, and resuming with it her beast shape returns to her old life in the woods or the wilderness. Sometimes she is a fish or other marine creature, and then the resemblance to the story of Peleus and Thetis is particularly close, for she comes from the sea to be married as a human maid to her human lover, and after the last unhappy parting she returns as a fish to dwell with her finny kindred in the depths of the sea. To increase the resemblance with the tale of Peleus and Thetis, the cause of the parting is often some unkindness done to the wife or to her animal kinsfolk, or simply some cruel taunt reflecting on her relationship to the fish or the birds or the beasts.

For example, "in the Farö Islands the superstition is current that the seal casts off its skin every ninth night, assumes a human form, and dances and amuses itself like a human being until it resumes its skin, and again becomes a seal. It once happened that a man, passing during one of these transformations, and seeing the skin, took possession of it, when the seal, which was a female, not finding her skin to creep into, was obliged to continue in a human form, and being a comely person, the man made her his wife, had several children by her, and they lived happily together, until, after a lapse of several years, she chanced to find her hidden skin, which she could not refrain from creeping into, and so became a seal again."¹ A similar notion prevailed among the people of Shetland regarding mermaids, about whom it is said that "they dwell among the fishes, in the depth of the ocean, in habitations of pearl and coral; that they resemble human beings, but greatly excel them in beauty. When they wish to visit the upper world, they put on the *ham* or garb of some fish, but woe to those who lose their *ham*, for then are all hopes of return annihilated, and they must stay where they are. . . . It has also happened that earthly men have married mermaids, having taken possession of their *ham*, and thus got them into their power."²

¹ B. Thorpe, *Northern Mythology* (London, 1851-1852), ii. 173.

² B. Thorpe, *l.c.*, referring to Hibbert's *Shetland*, quoted by Faye, pp. 60, 61.

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Again, in the Pelew Islands, in the Pacific, they tell how a man used to hang bowls on palm-trees to collect the palm-wine which oozed from incisions in the trunks. Every night he examined the bowls, but every night he found that they had been emptied by somebody. So he set himself to watch, and one night he saw a fish come out of the sea, lay aside its tail, and then in human shape climb a palm-tree. The man snatched up the tail, and taking it home with him hung it up in the storeroom. Next morning when he went to the palm-tree to collect the wine, he found a woman under the tree, who called out to him that she was naked and begged him to bring her an apron. They returned to his house together, and the unknown woman became his wife. She bore him a child, who grew up to be a very beautiful maiden. But one day, in her husband's absence, she received a visit from some chiefs. For their entertainment she needed the pestle with which to mash sweet potatoes, and searching for it in the storeroom she discovered her old tail. At sight of it a great longing for her old home came over her. She told her daughter to cleave to her father if she herself were long away, and that same evening she secretly took down the tail, ran to the beach, and plunged into the sea.¹

The stories of "Beauty and the Beast" and "Cupid and Psyche" belong to the same type of tale, though in them it is the husband and not the wife who is the fairy spouse and is liable to vanish away from his mortal wife whenever she offends him by breaking some rule, the observance of which he had enjoined on her as a condition of their wedded bliss.²

¹ J. Kubary, "Die Religion der Pelauer," in A. Bastian's *Allerlei aus Volks- und Menschenkunde* (Berlin, 1888), i. 60 sq. The Kwakiutl story of Chief of the Ancients and his wife Salmon-Maker is another instance of this class of tales. See above, pp. 379 sq.

² As to these stories, see Theodor Benfey, *Pantschatantra* (Leipsic, 1859), i. 254 sqq.; A. Lang, *Custom and Myth* (London, 1884), pp. 64 sqq.; S. Baring-Gould, *Curious Myths of the Middle Ages* (London, 1884), pp. 561 sqq.; W. A. Clouston, *Popular Tales and Fictions*, i. 182 sqq.; E. Cosquin, *Contes populaires de Lorraine*, ii. 215 sqq.; E. S. Hartland, *The Science of Fairy Tales* (London, 1891), pp. 255 sqq.; Miss M. R. Cox, *Introduction to Folk-lore*,

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The folk-lore element in the marriage of Peleus and Thetis was fully recognized and clearly brought out by W. Mannhardt in his admirable study of the Peleus saga. He was probably right in holding that the modern Cretan story¹ is not a reminiscence of the story of the marriage of Thetis, but an independent folk-tale, of which the Peleus and Thetis story was merely a localized version.²

XI.—PHAETHON AND THE CHARIOT OF THE SUN

(*Apollodorus* III. xiv. 3)

Some Indian tribes of North-western America tell a story which bears a close resemblance to the story of Phaethon and the chariot of the Sun, his father. The tale of Phaethon is related most fully by Ovid. According to the poet, the sea-nymph, Clymene, daughter of Tethys, bore a son, Phaethon, to the Sun. When the lad grew up, he one day boasted of his illustrious parentage to a companion, who

New Edition (London, 1904), pp. 120 *sqq.*; *Totemism and Exogamy*, ii. 205 *sq.*, 565–571, iii. 60–64; *The Dying God*, pp. 124–131. To the stories of this type quoted or referred to in these passages add E. Stack and Sir Charles Lyall, *The Mikirs* (London, 1908), pp. 55 *sqq.*; A. Playfair, *The Garos* (London, 1909), pp. 123 *sqq.*; S. Endle, *The Kacháris* (London, 1911), pp. 119 *sqq.*; R. Neuhauss, *Deutsch Neu-Guineu* (Berlin, 1911), iii. 564 *sqq.*; N. Adriani en A. C. Kruijt, *De Bare'e-sprekende Toradja's van Midden-Celebes* (Batavia, 1912–1914), iii. 401; D. Macdonald, "Efate, New Hebrides," *Report of the Fourth Meeting of the Australasian Association for the Advancement of Science, held at Hobart, Tasmania, in January, 1892*, p. 731; [D.] Macdonald, "The mythology of the Efatese," *Report of the Seventh Meeting of the Australasian Association for the Advancement of Science, held at Sydney, 1898*, pp. 765–767; Elsdon Best, "Maori Folk-lore," *Report of the Tenth Meeting of the Australasian Association for the Advancement of Science, held at Dunedin, 1904*, pp. 450 *sq.*

¹ See above, pp. 383 *sq.*

² See his *Antike Wald- und Feldkulte*, pp. 60 *sqq.*

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ridiculed the notion and told Phaethon that he was a fool to believe such a cock-and-bull story. In great distress Phaethon repaired to his mother and begged her to tell him truly whether his father was really the Sun or not. His mother reassured him on this point. Stretching her arms towards the Sun, she solemnly swore that the great luminary was indeed his father; but if he had any lingering doubts on the question, she advised him to apply to the Sun himself. "You can easily do so," she said. "The house of the Sun, from which he rises, is near our land. Go and question the Sun himself." So Phaethon journeyed to the house of the Sun and found the deity clad in purple and seated on a throne resplendent with emeralds in the midst of a gorgeous palace. At first the youth could not bear the fierce light that beat on him, so he halted afar off. But the god received him kindly, and freely acknowledged him as his truly begotten son. More than that, he promised by the Stygian marsh to grant him any boon he might ask. Thus encouraged, Phaethon requested to be allowed to drive the Sun's chariot for a single day. The Sun, foreseeing the fatal consequences of granting the request, endeavoured to dissuade his son from the hazardous enterprise, by pointing out its difficulties and dangers. But all in vain; the rash youth insisted, and bound by his oath the deity had no choice but to comply. Even as they talked, the rosy light of dawn flushed the eastern sky, the starry host fled away, with Lucifer bringing up the rear, and the horned moon grew pale. There was no time to delay. The Sun commanded the Hours to yoke the horses, and forth from their stalls clattered the fire-breathing steeds. As Phaethon prepared to mount the car, his Heavenly Sire invested him with his own beamy crown, and sighing, said: "Spare the whip, my boy, and use the reins; the horses need to be held in rather than urged to speed. Drive not too high, or you will kindle the celestial vault; drive not too low, or you will set the earth on fire. The middle is the safest course." But the father's warnings were wasted on his imprudent son. Once started on his mad career, Phaethon soon lost all control of the horses, which, not feeling the master's hand, quickly ran wild, dragging the chariot out of its course, now to the icy north, now to the torrid south, now high, now low, now crashing into the fixed stars and colliding with the constellations, now brushing the earth and setting

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it all on flame. The forests blazed, the rivers boiled and steamed: the Ethiopians, who had been fair before, were scorched and blackened in the heat: the Nile in terror hid his head, dry was his channel, and his seven mouths were choked with dust; and southward an arid desert stretched far in the waste Sudan. Heaven and earth might have perished in one vast conflagration if the Omnipotent Father himself, the mighty Jove, had not hurled a thunderbolt from the zenith and struck dead the helpless charioteer. Down, down he crashed, his burning hair streaming behind him like the trail of light left by a falling star; so he dropped plump into the waters of the Eridanus, which laved his charred and smoking limbs. There the Naiads of the West buried his mangled remains, and over his grave they set a stone with an inscription recording his ambitious attempt and its disastrous issue.¹

The corresponding story as told by the Bella Coola Indians of British Columbia runs as follows:

A young woman had been married against her will by a man of the name of Stump. But their connubial bliss was short, for Stump's hair was full of toads and he expected his wife to pick them out for him. This was more than she could bear, and she fled, pursued by the too faithful Stump. He gained on her, but she delayed his pursuit by throwing over her shoulder successively a bladder full of liquid, a comb, and a grindstone. The liquid turned into a lake, the comb into a thicket, and the grindstone into a great mountain, which carried her up to heaven. There she came to the house of the Sun, and peeping in through a chink she saw the Sun sitting inside in the likeness of a man. He said, "Come in"; but the doorway was blazing with fire and she hung back. The Sun told her to jump through the fire. She did so and entered the house safely. After her up came Stump, and endeavouring to pass the fiery doorway was consumed in the flames. The woman now lived in a corner of the house of the Sun, and after a while she gave birth to a boy, the son of the Sun. His name was Totqaya. He was very ugly, and his face was covered with sores. In time his mother longed to return to her father on earth; so, instructed by the Sun, she took her boy on her back and walked down the eyelashes

¹ Ovid, *Metamorph.* i. 750-ii. 328.

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of the Sun, which are the sunbeams, till she came in the evening to her father's house. Her parents and friends were very glad to see her.

"The next morning the boy went out of the house, and began to play with the other children, who made fun of him. Then he told them that his father was the Sun; but they merely laughed at him, until he grew very angry. Then he told his mother that he intended to return to his father in heaven. He made a great many arrows and a bow, went outside, and began to shoot his arrows upward. The first one struck the sky. The second one struck the notch of the first one. And thus he continued until a chain of arrows was formed which reached the ground. Then he climbed up; and after reaching heaven, he went into the Sun's house. There he said, 'Father, I wish to take your place to-morrow.' The Sun consented, but said, 'Take care that you do not burn the people. I use only one torch in the morning, and increase the number of torches until noon. In the afternoon I extinguish the torches one by one.' On the following morning the boy took his father's torches and went along the path of the Sun; but very soon he lighted all the torches. It became very hot on the earth. The woods began to burn, and the rocks to crack, and many people died. But his mother waved her hands, and thus kept her own house cool. The people who had entered her house were safe. When the Sun saw what the boy was doing, he caught him and threw him down to the earth, and said, 'Henceforth you shall be the mink.'"¹

The story is told, with variations of details, by the Kwakiutl Indians of British Columbia as follows:

¹ Franz Boas, *The Mythology of the Bella Coola Indians* (New York) (1898), pp. 100-103 (*Memoirs of the American Museum of Natural History*, vol. ii., *The Jesup North Pacific Expedition*). For another version of the Bella Coolan story, see Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas* (Berlin, 1895), p. 246. In this other version the Sun says to his son Totqoaya, "I am old. Henceforth carry the sun in my place. But take care. Go straight on, bend not down, else will the earth burn." The catastrophe follows as before, and the American Phaethon is finally turned, as before, into a mink.

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"The future mother of Born-to-be-the-Sun was weaving wool, facing the rear of the house. Then the sun was in the sky, and the sun was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. Thus she became pregnant. There was no husband of this woman. She gave birth, and Born-to-be-the-Sun (Mink) became a child. Therefore it had immediately the name Born-to-be-the-Sun, because it was known that its mother became pregnant by the sun shining on her back.

"The Born-to-be-the-Sun was fighting with his friend Bluebird. Then Bluebird made fun of Born-to-be-the-Sun because he had no father. Then Born-to-be-the-Sun cried in the house to his mother, telling his mother that he was called an orphan because he had no father. Therefore his mother said to him that his father was the Sun.

"Immediately Born-to-be-the-Sun said he would go and visit his father. Then his mother made a request of the uncle of Born-to-be-the-Sun: 'Make arrows for this child, that he may go and see his father.' He made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upward. It is said it struck our sky. Then he shot another one upward. It struck the nock of the one that he had shot upward first; then again another one, and it hit the end of his arrow. His arrows came down sticking together. Then he shot the last one, and it hit the end of the one he had shot before. They came to the ground.

"Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. Then she cautioned her child, (saying,) 'Don't be foolish at the place where you are going.' Thus Born-to-be-the-Sun was told by his mother. Then Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky. Then Born-to-be-the-Sun sat on the ground next to his father's house. Then Born-to-be-the-Sun was seen by a boy. Then he was asked by the boy, 'Why are you sitting there?' 'I came to see my father.' Then the boy entered, and reported to the chief, 'This boy sitting on the ground near the house comes to see his father.' 'Ah, ah, ah! indeed! I obtained him by shining through. Go ask him if he will come in.'

"Then the boy went out and called Born-to-be-the-Sun. Born-to-be-the-Sun entered and sat down. Immediately he

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was taken care of by his father. 'Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child.' Thus said the chief to his son.

"Then he was cautioned by his father. 'Don't walk fast where you are walking along. Don't look right down to those below us, else you will do mischief.' Then he dressed him up with his ear-ornaments. Then he put on his mask. Then he walked on the trail that was pointed out. He walked along. 'My dear master, don't sweep too much when you are walking along. Don't show yourself [through] entirely when you are peeping through.' Then he started in the morning. He passed noon. Then in the afternoon the sun was warm. Then he desired to peep through. He swept away his aunts (the clouds). Already this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. Therefore there are no good trees on the mountains, and therefore the rocks are cracked.

"That was the reason of the fury of Born-to-be-the-Sun's father. The chief pursued his child. He reached him when the sun was not low. Then the clothing of Born-to-be-the-Sun was taken away. 'Is that what I told you? You have come only once.' Born-to-be-the-Sun was just taken by the neck by his father, and was thrown through the hole. Born-to-be-the-Sun came down. A canoe was paddling along, and came right to Born-to-be-the-Sun. 'Is this our chief, Born-to-be-the-Sun, floating about?' Then he raised his head on the water when they touched him with the paddle. Born-to-be-the-Sun awoke and puffed. 'Indeed, I have been asleep on the water a long time.' He went ashore and went inland."¹

¹ Franz Boas *Kwakiutl Tales* (New York and Leyden, 1910), pp. 123, 125, 127 (*Columbia University Contributions to Anthropology*, vol. ii.). For a briefer Kwakiutl version of the story, see Franz Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, p. 157. In this latter version there is no mention of the mother of the son of the Sun, but the narrator describes how the Sun's ear-rings and nose-plug were made of glittering halotis shell, and how, when his son wore these borrowed ornaments, the light flashed from them so fiercely that it caused the rocks to split and the water to boil.

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The story is told more briefly, but in similar form, by the Tlatlasikoala, the Awikyenog, and the Heiltsuk Indians of British Columbia. In the first of these three versions the Sun, as in Ovid's narrative, warns his son to go neither too high nor too low, for otherwise it would be either too cold or too hot on earth.¹

Whether the remarkable resemblances between the Greek and the Indian versions of the tale are to be explained as due to independent invention or to European influence, is a question which, so far as I know, there is no evidence to determine, and on which therefore it would be rash to pronounce an opinion. In the Indian versions the unlucky hero always appears, sooner or later, as a mink, an animal about which the Indians of this part of America tell many stories. I have spoken of the Greek version of the story because it is probable that Ovid drew the main outlines of his narrative from Greek originals, though doubtless many of the picturesque particulars with which he embellished it are due to the poet's own imagination. But the more we compare the *Metamorphoses* with the parallel stories in extant Greek literature, the more, I think, we shall be inclined to admire his learning and the fidelity with which he followed his sources, always, however, embroidering their usually plain substance with the many-coloured threads of his exuberant fancy.

XII.—THE VOW OF IDOMENEUS

(*Apollodorus, Epitome, vi. 10*)

Apollodorus tells us that while Idomeneus, king of Crete, was away with his army at the siege of Troy, his wife Meda at home was debauched by a certain Leucus, who afterwards murdered her and her daughter, and, having seduced ten cities of Crete from their allegiance, made himself lord of the island and expelled the lawful king Idomeneus when, on his return from Troy, he endeavoured to reinstate himself in the kingdom. The same story is told, almost in the same words, by Tzetzes, who doubtless here, as in so many places, drew his information

¹ Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, pp. 173, 215 sq., 234.

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direct from Apollodorus.¹ The exile of Idomeneus is mentioned by Virgil, who says that the king, driven from his ancestral dominions, settled in the Sallentine land, a district of Calabria at the south-eastern extremity of Italy.² The poet says nothing about the cause of the king's exile; but his old commentator Servius explains it by a story which differs entirely from the account given by Apollodorus. The story is this. When Idomeneus, king of Crete, was returning home after the destruction of Troy, he was caught in a storm and vowed to sacrifice to Neptune whatever should first meet him; it chanced that the first to meet him was his own son, and Idomeneus sacrificed him or, according to others, only wished or attempted to do so; subsequently a pestilence broke out, and the people, apparently regarding it as a divine judgment on their king's cruelty, banished him the realm.³ The same story is repeated almost in the same words by the First and Second Vatican Mythographers, who clearly here, as in many places, either copied Servius or borrowed from the same source which he followed.⁴ But on one point the First Vatican Mythographer presents an interesting variation; for according to him it was not his son but his daughter whom the king first met and sacrificed, or attempted to sacrifice.

A similar story of a rash vow is told of a certain Maeander, son of Cercaphus and Anaxibia, who gave his name to the river Maeander. It is recorded of him that, being at war with the people of Pessinus in Phrygia, he vowed to the Mother of the Gods that, if he were victorious, he would sacrifice the first person who should congratulate him on his triumph. On his return the first who met and congratulated him was his son Archelaus, with his mother and sister. In fulfilment of his vow, Maeander sacrificed them at the altar, and thereafter, broken-hearted at what he had done, threw himself into the

¹ Tzetzes, *Schol. on Lycophron*, 384–386, compare *Schol. on id.* 1093.

² Virgil, *Aen.* iii. 121 *sq.*, 400 *sq.*; compare *id.*, xi. 264 *sq.*

³ Servius, on Virgil, *Aen.* iii. 121 and on xi. 264. The two passages supplement each other on some points, and in the text I have combined them.

⁴ *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 59, 145 *sq.* (First Vatican Mythographer, 195; Second Vatican Mythographer, 210).

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river, which before had been called Anabaenon, but which henceforth was named Maeander after him. The story is told by the Pseudo-Plutarch, who cites as his authorities Timolaus, in the first book of his treatise on Phrygia, and Agathocles the Samian, in his work, *The Constitution of Persinus*.¹

In this last story, according to the only possible interpretation of the words,² Maeander clearly intended from the outset to offer a human sacrifice, though he had not anticipated that the victims would be his son, his daughter, and his wife. Similarly in the parallel Israelitish legend of Jephthah's vow it seems that Jephthah purposed to sacrifice a human victim, though he did not expect that the victim would be his daughter: "And Jephthah vowed a vow unto the Lord, and said, If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be, that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, he shall be the Lord's, and I will offer him up for a burnt offering."³ For so the passage runs in the Hebrew original,⁴ in the Septuagint,⁵ and in the Vulgate⁶ and so it has been understood by the best modern commentators.⁷ In the sequel Jephthah did to his daughter

¹ Pseudo-Plutarch, *De fluviis*, ix. 1.

² ηβξατο τῇ Μητρὶ τῶν θεῶν, ἐὰν ἐγκρατὴς γένηται τῆς νίκης, θύσειν τὸν πρῶτον αὐτῷ συγχαρέντα [ἐπὶ] ταῖς ἀνδραγαθίαις τρόπαια φέροντι. ³ Judges, xi. 30 sq.

⁴ Judges, xi. 31, וַיִּשָּׁבַע יֵפְתָה לַיהוָה וַיֹּאמֶר אִם יִשְׁלַח יְהוָה אֶת אֲמוֹנִי מִלְּפָנַי וְיָצֵאתִי בְּשָׁלוֹם מִלְּפָנָיו וְהָיָה הַיֵּצֵאתִי מִלְּפָנָיו לַיהוָה וְהָיָה לַיהוָה וְהָיָה לַיהוָה . . .

⁵ καὶ ἔσται ὁ ἐκπορευόμενος ὃς ἂν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου . . . ἀνοίσω αὐτὸν δλοκαύτωμα.

⁶ Quicumque primus fuerit egressus de foribus domus meae, mihiq̄ue occurrerit . . . eum holocaustum offeram Domino.

⁷ J. S. Black (*The Smaller Cambridge Bible for Schools*, 1892), G. W. Thatcher (*The Century Bible*, n.d.), G. F. Moore (*The International Commentary*, Second Edition, 1903), G. A. Cooke (*The Cambridge Bible for Schools and Colleges*, 1913), C. F. Burney (1918). Professor G. F. Moore observes, "That a human victim is intended is, in fact, as plain as words can make it; the language is inapplicable to

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according to his vow,¹ in other words he consummated the sacrifice. "Early Arabian religion before Mohammed furnishes a parallel: 'Al-Mundhir [king of al-Hirah] had made a vow that on a certain day in each year he would sacrifice the first person he saw; 'Abid came in sight on the unlucky day, and was accordingly killed, and the altar smeared with his blood.'"²

Similar vows meet us in folk-tales. Thus in a German story from Hesse we read how a man, setting out on a long journey, promised his three daughters to bring back a present for each, whatever they should desire. The youngest of them, his favourite child, asked him to bring back a singing, soaring lark. On his way through a forest, he saw a singing, soaring lark perched on the top of a tree, and he called to his servant to climb up and catch the bird. But as he approached the tree, a lion leaped from under it, saying that he would devour whoever tried to steal his singing, soaring lark. The man prayed the lion to spare his life and to take a large sum of money instead. But the animal replied, "Nothing can save thee, unless thou wilt promise to give me for my own what first meets thee on thy return home; but if thou wilt do that, I will grant thee thy life, and thou shalt have the bird for thy daughter, into the bargain." The man accepted the offer, and on his return home the first who met him was his youngest and dearest daughter, who came running up, kissed and embraced him, and when she saw that he had brought with him a singing, soaring lark, she was beside herself with joy. But her father wept and said, "My dearest child, I have bought the little bird dear. In return for it I have been obliged to promise thee to a savage lion, and when he has thee, he will tear thee in pieces and devour thee." But the brave damsel, like Jephthah's daughter, consoled her sorrowful father, saying that he must keep his word, and that she would go to the lion and try to mollify him. The story ends happily, for the lion turned out to be no real lion but an

an animal, and a vow to offer the first sheep or goat that he comes across—not to mention the possibility of an unclean animal—is trivial to absurdity."

¹ Judges, xi. 39.

² G. A. Cooke, on Judges, xi. 31, quoting Lyall, *Ancient Arabian Poetry*, p. xxviii.

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enchanted prince, who married the girl, and after a series of adventures the two lived happily together.¹

A similar tale is reported from Lorraine. Its substance is as follows: Once upon a time there was a man who had three daughters. One day he told them that he was setting out on a journey and promised to bring each of them back a present, whatever they pleased. The youngest, whom he loved the best, said she would like to have the talking rose. So one day on his travels the man came to a fine castle from which issued a sound of voices speaking and singing. On entering the castle he found himself in a courtyard, in the middle of which was a rose-bush covered with roses. It was the roses which he had heard speaking and singing. "At last," thought he, "I have found the talking rose." He was just about to pluck one of the roses, when a white wolf ran at him, crying, "Who gave you leave to enter my castle and to pluck my roses? You shall be punished with death. All who intrude here must die." The poor man offered to give back the talking rose, if only the white wolf would let him go. At first the wolf would not consent, but, on hearing that the man's daughter had begged for the talking rose, he said, "Look here. I will pardon you, and more than that I will let you keep the rose, but on one condition: it is that you will bring me the first person you meet on returning home." The poor man promised and went away back to his own country. The first person he saw on entering his house was his youngest daughter. "Ah, my daughter," said he, "what a sad journey!" "Have you not found the talking rose?" quoth she. "I found it," quoth he, "to my sorrow. In the castle of the white wolf I found it, and I must die." When he explained to her that the white wolf had granted him his life on condition of his bringing the first person he should meet on entering his house, she bravely declared herself ready to go with him. So together they came to the castle. There the white wolf received them very civilly and assured them that he would do them no harm. "This castle," said he, "belongs to the fairies; we who dwell in it are all fairies; I myself am condemned to be a white wolf by day. If you keep the secret, it will go well with you." That night the white wolf appeared to the maiden in her

¹ Grimm's *Household Tales*, No. 88 (vol. ii. pp. 5-10 of Margaret Hunt's translation).

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chamber in the form of a handsome gentleman and promised that, if only she followed his directions, he would marry her and make her his queen, and she should be mistress of the castle. All went well till one day the girl received a visit from one of her sisters, and, yielding to her importunity, revealed the wondrous secret. A frightful howl at once rang through the castle; the maiden started up affrighted, but hardly had she passed the doorway when the white wolf fell dead at her feet. She now rued her fatal compliance, but it was too late, and she was wretched for the rest of her life.¹

So in a Lithuanian story we read of a king who had three fair daughters, but the youngest was the fairest of them all. Once on a time the king wished to go on business to Wilna, there to engage a maid who would look after his royal household, sweep the rooms, and feed the pigs. But his youngest daughter told him that she needed no maid-servant, for she would herself discharge these domestic duties, if only he brought her back from Wilna a mat woven of living flowers. So the king went to Wilna and bought presents for his two elder daughters, but though he searched the whole town and went into every shop, he could not find a mat woven of living flowers. His way home led him through a forest, and there in the wood, a few miles from his castle, what should he see but a white wolf sitting by the side of the path with a hood of living flowers on his head. The king said to the coachman, "Get down from the box, and fetch me that hood." But the white wolf opened his mouth and said, "My lord and king, you may not get the flowery hood for nothing." The king asked him, "What would you have? I will gladly load you with treasures in return for the hood." But the wolf answered, "I want not your treasures. Promise to give me whatever you shall first meet. In three days I will come to your castle to fetch it." The king thought to himself, "It is still a long way to home. I am quite sure to meet some wild beast or bird. I'll promise it." And so he did. Then he drove away with the flowery hood in the carriage, and on the whole way home he met just nothing at all. But no sooner had he entered the courtyard of his castle than his youngest daughter came forth to meet him. The king and likewise the queen wept bitter tears. Their daughter asked, "Father and

¹ E. Cosquin, *Contes populaires de Lorraine* (Paris, n.d.), ii: 215-217.

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mother, why do you weep so?" Her father answered, "Alas, I have promised you to a white wolf; in three days he will come to the castle, and you must go with him." Sure enough the white wolf came on the third day and carried off the princess to his castle; for he was really a prince who was a wolf by day, but put off the wolf skin by night and appeared in his true form as a handsome young man. After a series of adventures, in the course of which the wolf-skin is burnt by the mother of the princess and the prince in consequence disappears for a time, the rediscovered and now transformed prince marries the princess in his fine castle.¹

In a Tyrolese story of the same type, a merchant, setting out on his travels, asks his three daughters what he shall bring them back from the city. The youngest asks him to bring her a leaf that dances, sings, and plays. In the city, as usual, he buys the presents for his elder daughters but cannot find the leaf on which his youngest daughter had set her heart. However, on his way home he comes to a palace with a beautiful garden; and in the middle of the garden is a tree on which all the leaves are dancing and singing and playing delightfully. Thinking that one of these leaves is just the thing his daughter wants, he plucks one; but no sooner has he done so than a great serpent appears and says: "Since you have taken a leaf, I demand of you that you send me within three days the first person whom you shall meet at home. Woe to you if you do not!" With a foreboding of evil he goes home, and the first person that meets him there is his youngest daughter. "Father," she asks, "have you brought the leaf?" "I have," he answers sadly, "but it will cost you dear." He then tells her on what condition he had received the leaf from the serpent. But his daughter goes cheerfully to the serpent, who, as usual, turns out to be an enchanted nobleman. Dancing with him at the wedding of her sisters, the young lady inadvertently treads on his tail and crushes it; this suffices to break the spell: he turns into a handsome young man in her arms: the two are married, and he introduces his bride to his noble and overjoyed parents.²

¹ A. Leskien und K. Brugman, *Litauische Volkslieder und Märchen* (Strasbourg, 1882), No. 23, pp. 438-443.

² Chr. Schneller *Märchen und Sagen aus Wälschtirol* (Innsbruck, 1867), No. 25, pp. 63-65.

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A Hanoverian story relates how once upon a time a king had three daughters, but the youngest was the apple of his eye. Setting out one day to make some purchases at the yearly fair, he asked his daughters what presents he should bring them back. The youngest asked for a tinkling lion-leaf.¹ At the fair the king easily bought the presents for his elder daughters, but do what he would, he could not find the tinkling lion-leaf. Riding dejectedly home, he had to traverse a wide, wide wood, and in the wood he came to a great birch-tree, and under the birch-tree lay a great black poodle dog. Seeing the king so sad, the poodle asked him what ailed him, and on learning the cause of his sadness the dog said, "I can help you. The tinkling lion-leaf grows on this very tree, and you shall have it if in a year and a day from now you will give me what to-day shall first come out of your house to meet you." The king thought to himself, "What should that be but my dog?" So he gave his word. Then the poodle wagged his tail, climbed up the birch-tree, broke the leaf off with his paw, and gave it to the king, who took it and rode merrily home. But when he came near the house, his youngest daughter sprang joyfully out to meet him. Struck with horror he pushed her from him. She wept and thought, "What can be the matter that my father thus repels me?" And she went and complained to her mother. The queen asked her husband why he had so treated his youngest daughter; but he would not tell her, and for a whole year he continued in the dumps and pined away. At last, when the year was all but up, he let the cat out of the bag. At first the queen was thunder-struck, but soon she pulled herself together, and concerted with her husband a device to cheat the black poodle by palming off the goose-girl instead of their daughter on him, when he came to fetch away the princess. The deception succeeded at first, but when the poodle had carried off the goose-girl to the wood, he detected the fraud and brought her back. A second time a false princess was fobbed off on him, and a second time detected. At last the parents had, amid the loud lamentation of the courtiers, to give up their real daughter to the black poodle, who led her away and lodged her, all alone, in a little cottage in the depth of a great forest. There

¹ *Ein klinskesklantes Lowesblatt.* I am not sure of the meaning.

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she learned from an old hag that the poodle was an enchanted prince, the cottage an enchanted castle, the wood an enchanted city, and the wild beasts enchanted men, and that every day at midnight the black poodle stripped off his shaggy hide and became an ordinary man. Following the directions of the hag, the princess waited till the third night, and when the enchanted prince had laid aside the black dog-skin and was fast asleep, she got hold of the skin and threw it on the fire. That broke the spell. The prince now appeared before her eyes in his true, his handsome form; the cottage turned into a palace, the wood into a city, and the wild beasts into men and women. The prince and princess were married, and at the wedding feast the bride showed great honour to the old hag, who thereupon blessed her and, vanishing away, was never seen or heard of again.¹

Two stories of the same general type have been recorded in Schleswig-Holstein. In one of them a king has three daughters, and when he is about to set out on a journey he asks them what presents he should bring them back. The eldest daughter wished for a golden spinning-wheel, the second for a golden reel, and the youngest for a golden jingle-jangle.² When the king had procured the golden spinning-wheel and the golden reel, and was about to set out for home, he was very sad, for he did not know how to get a golden jingle-jangle. While he sat and wept, an old man came up to him and inquired the cause of his sorrow. On hearing it he said, "The golden jingle-jangles are on a great tall tree in the forest, and a big bear watches over them; but if you promise the bear something, he will give you one." So the king went and found the big bear under the big tree, and begged him to let him have a golden jingle-jangle. The bear answered, "You shall have a golden jingle-jangle if you will give me whatever first meets me in your castle." The king consented, and the bear promised to come next morning to the castle and bring the golden jingle-jangle. But when the bear appeared in the castle next morning, who should first meet him but the king's youngest daughter? The bear would have carried her off at once, but the king was sore troubled and said to the bear, "Go away ;

¹ Carl und Theodor Colshorn, *Märchen und Sagen* (Hannover, 1854), No. 20, pp. 64-69.

² "Einen goldenen Klingelklangel."

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she will soon follow you." But instead of his own daughter the king dressed up the shepherd's daughter and sent her to the bear, who detected the fraud and returned her to the king. The same thing happened to the swineherd's daughter, whom the king next attempted to palm off on the bear instead of the princess. Last of all the king was forced to send his youngest daughter, and with her the bear was content. Afterwards the bear brought her back on a visit to her father's castle and danced with her there. In the dance she trod heavily on one of his paws, and immediately he was changed into a rich and handsome prince and took her to wife.¹

Another story, recorded in Schleswig-Holstein, relates how a king lost his way and wandered in a great forest, till a little black man appeared and offered to guide him home if the king would promise to give him whatever should first come out of the king's house to meet him. The king accepted the offer, and on his return to the castle the first to run out to meet him was his daughter. He told her with tears of his promise; but she answered, "Since I have been the means of saving your life, I will willingly go away thither." Accordingly she is fetched away by a white wolf, who, as usual, turns out to be an enchanted prince, and marries her as soon as the spell which bound him is broken.²

In a German story of the same type a nobleman loses his way in a wood and meets a poodle who promises to guide him home if the nobleman will give the poodle whatever on his return should first come forth from the nobleman's house to meet him. As usual, the nobleman's daughter is the first to come forth to meet him; and, as usual, the seeming calamity ends in the girl's marriage with a prince.³

Similarly in a Swedish story we hear of a king who had three daughters, but he loved the youngest best of all. One day he lost his way in the forest, and, whichever way he turned, he always met a man in a grey cloak, who said to him, "If you would make your way out of the forest, you must give me the

¹ K. Müllenhoff, *Sagen, Märchen und Lieder der Herzogthümer Schleswig-Holstein und Lauenburg* (Kiel, 1845), pp. 384 sq.

² K. Müllenhoff, *op. cit.* pp. 385-388.

P. Zaunert, *Deutsche Märchen seit Grimm* (Jena, 1919), pp. 303 sqq.

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first living thing that meets you at your home-coming." The king thought to himself, "That will be my greyhound as usual"; so he promised. But it was his youngest and dearest daughter who met him first. The king sent his two elder daughters, one after the other, into the forest; but the man in the grey cloak sent them both back with rich presents. At last the king sent his youngest daughter, and after various adventures she was happily wedded to the man in the grey cloak, who, as usual, turned out to be an enchanted prince or nobleman, the owner of a fine castle.¹

Thus in most of the folk-tales the rash vow turns out fortunately for the victim, who, instead of being sacrificed or killed, obtains a princely husband and wedded bliss. Yet we may suspect that these happy conclusions were simply devised by the story-teller for the sake of pleasing his hearers, and that in real life the custom, of which the stories preserve a reminiscence, often ended in the sacrifice of the victim at the altar. Of such a custom a record seems to survive in the legends of Idomeneus, Maeander, al-Mundhir, and Jephthah.

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(*Apollodorus, Epitome*, vii. 4-9)

Stories like that of Ulysses and Polyphemus have been recorded in modern times among many widely separated peoples. So close is the resemblance between the various versions of the tale that they must all apparently be derived from a common original, whether that original was the narrative in the *Odyssey*, or, more probably, a still older folk-tale which Homer incorporated in his epic. Some of these parallel versions were collected by Wilhelm Grimm about

¹ J. Bolte und G. Polívka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, i. (Leipsic, 1913), pp. 16 sq. As to stories of this type, see further E. Cosquin, *Contes populaires de Lorraine*, ii. 218 sqq.; W. Baumgartner, "Jephtas Gelübde," *Archiv für Religionswissenschaft*, xviii. (1915), pp. 240-249.

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the middle of the nineteenth century,¹ but many others have since come to light.²

(1) The oldest of the modern versions of the Polyphemus story occurs in a mediaeval collection of tales which was written in or soon after 1184 A.D. by a monk, John, of the Cistercian Abbey of Haute-Seille (Alta Silva) in Lorraine. The book, dedicated to Bertrand, Bishop of Metz, is composed in very fair Latin and bears the title of *Dolopathos sive de Rege et Septem Sapientibus*. It was lost for centuries, but in 1864 a manuscript copy of the work was discovered by A. Mussafia in the Royal Library at Vienna. Subsequent research brought to light several other manuscripts at Vienna, Innsbruck, and Luxemburg, and in 1873 a complete edition of the book was published by H. Oesterley at Strasbourg.³ Meantime the work had long been known to scholars

¹ Wilhelm Grimm, *Die Sage von Polyphem* (Berlin, 1857) (reprinted from the *Abhandlungen der königl. Akademie der Wissenschaften zu Berlin*, 1857). The versions recorded by Grimm are summarized by W. W. Merry in his edition of Homer, *The Odyssey, Books I–XII* (Oxford, 1876), pp. 546–550.

² See A. van Gennep, "La Légende de Polyphème," *Religions, Mœurs, et Légendes* (Paris, 1908), pp. 155–164. In this essay the learned author reviews a work by O. Hackman, *Die Polyphemsage in der Volksüberlieferung* (Helsingfors, 1904), which I have not seen. From M. van Gennep's notice of it, I gather that Mr. Hackman has collected, analysed, and classified no less than two hundred and twenty-one popular variations of the tale. Very many versions are referred to by Messrs. J. Bolte and G. Polivka in their erudite *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm* iii. (Leipzig, 1918), pp. 374–378. Thus the versions quoted by me in the following pages form apparently only a small part of those which are on record. But they may suffice to illustrate the wide diffusion of the tale and the general similarity of the versions.

³ Joannes de Alta Silva, *Dolopathos sive de Rege et Septem Sapientibus*, herausgegeben von Hermann Oesterley (Strassburg, Karl J. Trübner, 1873). A more recent edition is that of A. Hilka (Heidelberg, 1913). Of the manuscripts the one now in the Atheneum at Luxemburg is the oldest and most complete; it was written in the thirteenth century and

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through a metrical French translation which was written somewhere between the years 1222 and 1226 A.D. by a certain trouvère named Herbers. Considerable extracts from the poem, amounting to about a third of the whole, were published, with a prose analysis, by Le Roux de Lincy in 1838;¹ but the complete poem was first edited, from two manuscripts in the Imperial (now the National) Library in Paris, by Charles Brunet and Anatole de Montaiglon in 1856.²

This mediæval collection of stories, called *Dolopathos*, whether in its original Latin form or in the metrical French translation, is clearly based, directly or indirectly, on an older mediæval collection of tales called *The Book of Sindibad* or *The Seven Sages*, of which versions exist in many languages, both Oriental and European;³ for not only is the general

alone contains the author's dedication and preface. It formerly belonged to the Abbey of Orval (Aurea Vallis) in the diocese of Trèves and was removed, with the rest of the library, for safety to Luxemburg at the time when the Abbey was sacked by the French in 1793. As to the date of *Dolopathos*, see Oesterley's preface, p. xi. The monkish author's orthography is not equal to his diction and style. He uses such forms as *michi* for *mihi*, *nichil* for *nihil*, *herbe* for *herbae*, *nephas* for *nefas*, *etas* for *aetas*, *que* for *quae*, &c.

¹ Le Roux de Lincy, *Roman de Sept Sages de Rome*, printed as an appendix or introduction to A. Loiseleur Deslongchamps's *Essai sur les Fables Indiennes et sur leur Introduction en Europe* (Paris, 1838), but paged separately. The analysis and the extracts include the tale of Polyphemus (pp. 133-135, 239-251), who, however, is not mentioned by name, being simply referred to as "the giant."

² *Li Romans de Dolopathos*, publié pour la première fois par Charles Brunet et Anatole de Montaiglon (Paris, 1856). For the story of Polyphemus (who is not mentioned by name), see pp. 284-295. As to the date of this metrical translation see the editors' preface, pp. xvii-xix.

³ As to *The Book of Sindibad* or *The Seven Sages*, see A. Loiseleur Deslongchamps, *Essai sur les Fables Indiennes et sur leur Introduction en Europe*, pp. 80 sqq.; J. Dunlop, *Geschichte der Prosadichtungen*, übertragen von Felix Liebrecht (Berlin, 1851), pp. 196 sqq.; D. Comparetti, *Researches concerning the Book of Sindibad* (London, 1882), pp. 1 sqq.

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framework or plan of *Dolopathos* the same with that of *Sindibad* or *The Seven Sages*, but out of the eight stories which it contains, three are identical with those included in the earlier work.¹ Among the tales which the two collections have in common the story of Polyphemus is not one, for it appears only in *Dolopathos*.

As told by the author of *Dolopathos* the story of Polyphemus diverges in certain remarkable features from the Homeric account, and since some of these divergences occur in popular versions of the story recorded among various peoples, we may reasonably infer that John de Haute-Seille herein followed oral tradition rather than the Homeric version of the tale.² At the same time he certainly appears to have been acquainted with the *Odysey*; for he not only mentions Polyphemus

The fullest of the versions is the mediaeval Greek version known as *Syntipas*, of which a critical edition was published by A. Eberhard at Leipsic in 1872 (*Fabulae Romanenses Graece conscriptae*, volumen prius, Leipsic, Teubner, 1872). This version purports to be translated from the Syriac, and a Syriac version was published with a German translation by Fr. Baethgen in 1879 (*Sindban oder Die Sieben Weisen Meister, syrisch und deutsch*, von Friederich Baethgen, Leipsic, 1879); but this version can hardly be the one which Andreopoulos translated into Greek, since it is somewhat shorter. Compare D. Comparetti, *op. cit.* p. 63 note, who has made it probable (pp. 53 *sqq.*) that the Greek version (*Syntipas*) was made towards the end of the eleventh century by order of Gabriel, Duke of Melitene. A French translation of the Syriac version was published by F. Macler in 1903 (*Contes Syriaques, Histoire de Sindban, mise en français par Frédéric Macler*, Paris, 1903). The same scholar has since published a French translation of an Armenian version, which seems to have been made from the Latin. See *La version Arménienne de l'Histoire des Sept Sages de Rome, mise en français par Frédéric Macler* (Paris, 1919).

¹ H. Oesterley, preface to his edition of *Dolopathos*, pp. xiii *sqq.*

² It is the opinion of Oesterley, his editor, that in general John drew the materials for his work rather from oral tradition than from literary sources. See H. Oesterley's preface, pp. xii *sqq.*

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by name but speaks of Circe, daughter of the Sun, and how she transformed the companions of Ulysses into diverse beasts.¹

The story of Polyphemus, as recorded in *Dolopathos*, runs as follows :—

A famous robber, who had lived to old age and accumulated vast riches in the exercise of his profession, resolved to devote the remainder of his days to the practice of virtue, and in pursuance of that laudable resolution he excited by his exemplary conduct the wonder and admiration of all who remembered the crimes and atrocities of his earlier life. Being invited by the queen to recount the greatest perils and adventures which he had met with in his career of brigandage, he spoke thus : " Once on a time we heard that a giant, who owned great sums of gold and silver, dwelt in a solitary place about twenty miles distant from the abodes of men. Lured by the thirst for gold, a hundred of us robbers assembled together and proceeded with much ado to his dwelling. Arrived there, we had the pleasure of finding him not at home, so we carried off all the gold and silver on which we could lay hands. We were returning home, easy in our minds, when all of a sudden the giant with nine others comes upon us and takes us prisoners, the more shame to us that a hundred men should be captured by ten. They divided us among them, and, as ill luck would have it, I and nine others fell to the share of the one whose riches we had just been lifting. So he tied our hands behind our backs and drove us like so many sheep to his cave ; now his stature exceeded thirteen cubits. We offered to pay a great sum as ransom, but he mockingly replied that the only ransom he would accept was our flesh. With that he seized the fattest of our number, cut his throat, and rending him limb by limb, threw him into the pot to boil. He treated the rest of us, all but me, in the same fashion, and to crown it all he forced me to eat of every one of them. Why dwell on the painful subject ? When it came to my turn to have my throat cut, I pretended to be a doctor and promised that, if he spared my life, I would heal his eyes, which ached dreadfully. He agreed to these terms for my medical services, and told me to be quick about it. So I

¹ Joannes de Alta Silva, *Dolopathos sive de Rege et Septem Sapientibus*, herausgegeben von H. Oesterley, pp. 71, 99.

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took a pint of oil and set it on the fire, and stirring it up with a good dose of lime, salt, sulphur, arsenic, and anything else I could think of that was most injurious and destructive to the eyes, I compounded a salve, and when it was nicely on the boil, I tipped the whole of it on the patient's head. The boiling oil, streaming over every inch of his body, peeled him like an onion; his skin shrivelled up, his sinews stiffened, and what little sight he had left he lost completely. And there he was, like a man in a fit, rolling his huge body about on the floor, roaring like a lion and bellowing like a bull—a really horrid sight. After long rolling about and finding no ease to his pain, he grips his cudgel like a madman and goes groping and fumbling about for me, thumping the walls and the floor like a battering-ram. Meantime what was I to do? and whither could I fly? On every side the house was walled in by the most solid masonry, the only way out was by the door, and even that was barred with bolts of iron. So while he was tearing about after me in every corner, the only thing for me to do was to climb up a ladder to the roof and catch hold of a beam, and there I hung to it by my hands for a whole day and night. When I could bear it no longer, I had just to come down and dodge between the giant's legs and among his flock of sheep. For you must know that he had a thousand sheep and counted them every day. And while he kept a fat one he used to let the others go to grass; and whether it was his skill or his witchery I know not, but at evening they would all come trooping back of themselves, and he got the full tale. So when he was counting them and letting them out as usual, I tried to escape by wrapping me in the shaggy fleece of a ram and fixing his horns on my head; and in that guise I mingled with the flock that was going out. On my turn coming to be counted, he feels me all over, and finding me fat, he keeps me back, saying, 'To-day I'll fill my empty belly on you.' Seven times did I thus pass under his hands, seven times did he keep me back, yet every time I gave him the slip. At last, when I came under his hand once more, he drove me in a rage out of the door, saying, 'Go and be food for the wolves, you who have so often deceived your master.' When I was about a stone's throw off, I began to mock him because I had outwitted him so often and made my escape. But he drew a gold ring from his finger and said, 'Take that for a reward; for it is not meet

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that a guest should go without a gift from a man like me.' I took the proffered ring and put it on my finger, and at once I was bewitched by some devilry or other and began to shout, 'Here I am! Here I am!' Thereupon, blind though he was, guided by the sound of my voice, he came tearing along, bounding over the smaller bushes, sometimes stumbling and collapsing like a landslide. When he was nearly up to me, and I could neither stop shouting nor tear the ring from my finger, I was forced to cut off the finger with the ring and to fling it at him. Thus by the loss of a finger did I save my whole body from imminent destruction."¹

This version differs from the Homeric account in several important respects. It represents the giant as merely blear-eyed instead of one-eyed; it describes the blinding of him as effected by a stratagem which the hero of the tale practises on the giant with his own consent instead of as a violence done to him in his sleep; and it adds an entirely new episode in the trick of the magic ring and the consequent sacrifice of the hero's finger. These discrepancies, which recur, as we shall see, in other versions, confirm the view that the source from which the monk John drew the story was oral tradition rather than the narrative in the *Odyssey*.

(2) All the distinctive features which we have just remarked in the version of John of Haute-Seille meet us again in a West Highland version of the story, which was told by a blind fiddler in the island of Islay. It runs thus: A certain man called Conall Cra Bhuidhe undertook with the help of his sons to steal the brown horse of the King of Lochlann; but in the attempt they were caught by the king, who would have hanged them, if Conall had not saved their lives by telling the story of his adventures. One of his adventures was like

¹ Joannes de Alta Silva, *Dolopathos sive de Rege et Septem Sapientibus*, herausgegeben von H. Oesterley, pp. 66-68; *id.*, herausgegeben von A. Hilka (Heidelberg, 1913), pp. 73-75. There are a few minor discrepancies in the texts of these editions. According to Oesterley's text, the hero was obliged to cut off (*abscidere*) his finger; according to Hilka's text, he was compelled to bite it off (*dentibus abscidere*). The word *dentibus* is wanting in the Luxemburg manuscript. The parallel versions are in favour of cutting off, as against biting off, the finger. See below, pp. 412, 413 *sq.*, 415, 416, 418, 419, 421, 422.

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that of Ulysses in the cave of Polyphemus. "I was there as a young lad," said Conall, "and I went out hunting, and my father's land was beside the sea, and it was rough with rocks and caves and chasms. When I was going on the shore, I saw a smoke curling up between two rocks, and while I was looking at it, I fell; but the place was so full of manure that neither skin nor bone was broken. Then I heard a great clattering, and what was there but a great giant and two dozen of goats with him, and a buck at their head? And when the giant had tied the goats, he came up and he said to me, 'Ho, Conall, it's long since my knife is rusting in my pouch waiting for thy tender flesh.' 'Och,' said I, 'it's not much thou wilt be bettered by me, though thou shouldst tear me asunder; I will make but one meal for thee. But I see thou art one-eyed. I am a good leech, and I will give thee the sight of the other eye.' The giant went and he drew the great cauldron on the site of the fire. I told him how to heat the water so that I should give its sight to the other eye. I got heather, and I made a rubber of it, and I set him upright in the cauldron. I began at the eye that was well, pretending to him that I would give its sight to the other one, till I left them as bad as each other; and surely it was easier to spoil the one that was well than to give sight to the other.

"When he saw that he could not see at all, and when I myself said to him that I would get out in spite of him, he gave a spring out of the water and stood at the mouth of the cave, and he said that he would have revenge for the sight of his eye. I had to stay there crouched all night, holding my breath that he might not feel where I was. When he heard the birds calling in the morning, and knew that it was day, he said, 'Art thou sleeping? Awake and let out my goats.' I killed the buck. He cried, 'I will not believe that thou art killing my buck.' 'I am not,' said I, 'but the ropes are so tight that I take long to loose them.' I let out one of the goats, and he caressed her, and he said to her, 'There thou art, thou shaggy white goat, and thou seest me, but I see thee not.' I let them out one by one, as I flayed the buck, and before the last one was out I had flayed him bag-wise. Then I put my legs in place of his legs, and my hands in place of his fore legs, and my head in place of his head, and the horns on top of my head, so that the brute might think that it was the buck. I went out. When I

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was going out, the giant laid his hand on me, and he said, 'There thou art, my pretty buck; thou seest me, but I see thee not.' When I myself got out, and I saw the world about me, surely, oh King! joy was on me.

"When I was out and had shaken the skin off me, I said to the brute, 'I am out now in spite of thee.' 'Aha!' said he, 'hast thou done this to me? Since thou wert so stalwart that thou hast got out, I will give thee a ring that I have here, and keep the ring, and it will do thee good.' 'I will not take the ring from thee,' said I, 'but throw it, and I will take it with me.' He threw the ring on the flat ground, I went myself and I lifted the ring, and I put it on my finger. Then he said, 'Does the ring fit thee?' I said to him, 'It does.' He said, 'Where art thou, ring?' And the ring said, 'I am here.' The brute came towards where the ring was speaking, and now I saw that I was in a harder case than ever I was. I drew a dirk. I cut off my finger, and I threw it from me as far as I could on the loch, and the place was very deep. He shouted, 'Where art thou, ring?' And the ring said, 'I am here,' though it was at the bottom of the ocean. He gave a leap after the ring, and down he went in the sea. I was pleased when I saw him drowning, and when he was drowned I went in, and I took with me all he had of gold and silver, and I went home, and surely great joy was on my people when I arrived. And as a sign for thee, look thou, the finger is off me."¹

(3) In another Highland story, recorded in Argyllshire, a one-eyed giant carries the hero of the tale into his cave, intending to devour him; but with the help of a king's daughter, whom the giant had detained for seven years, the hero contrives to blind the monster by thrusting a red-hot bar into his single eye while he sleeps. There is no mention of sheep or goats in this story, and the episode of the talking ring is also absent.²

¹ J. F. Campbell, *Popular Tales of the West Highlands*, New Edition, I (Paisley and London, 1890), pp. 105-114 (Tale V). I have slightly abridged the story and changed a few words for the sake of the English idiom.

² D. MacInnes, *Folk and Hero Tales* (London, 1890), pp. 263, 265, 267 (*Waifs and Strays of Celtic Tradition, Argyllshire Series*, No. II).

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(4) The incident of the ring and the severed finger occurs also in two Basque stories of the same type. One of them was told by the parish priest of Esquiule, in La Soule, as follows:

"In my infancy I often heard from my mother the story of the Tartaro. He was a Colossus, with only one eye in the middle of his forehead. He was a shepherd and a hunter, but a hunter of men. Every day he ate a sheep; then, after a snooze, everyone who had the misfortune to fall into his hands. His dwelling was a huge barn, with thick walls, a high roof, and a very strong door, which he alone knew how to open. His mother, an old witch, lived in one corner of the garden, in a hut constructed of turf.

"One day a powerful young man was caught in the snares of the Tartaro, who carried him off to his house. This young man saw the Tartaro eat a whole sheep, and he knew that he was accustomed to take a snooze, and then after that his own turn would come. In his despair he said to himself that he must do something. Directly the Tartaro began to snore he put the spit into the fire, made it red-hot, and plunged it into the giant's one eye. Immediately he leapt up, and began to run after the man who had injured him; but it was impossible to find him. 'You shall not escape. It is all very well to hide yourself,' said he, 'but I alone know the secret how to open this door.'

"The Tartaro opened the door half-way, and let the sheep out between his legs. The young man takes the big bell off the ram, and puts it round his neck, and throws over his body the skin of the sheep which the giant had just eaten, and walks on all fours to the door. The Tartaro examines him by feeling him, perceives the trick, and clutches hold of the skin; but the young man slips off the skin, dives between his legs, and runs off.

"Immediately the mother of the Tartaro meets him, and says to him: 'O, you lucky young fellow! You have escaped the cruel tyrant; take this ring as a remembrance of your escape.' He accepts, puts the ring on his finger, and immediately the ring begins to cry out, '*Heben nuk! Heben nuk!*' ('Thou hast me here! Thou hast me here!') The Tartaro pursues, and is on the point of catching him, when the young man, maddened with fright, and not being able to pull off the ring, takes out his knife, and cuts off his

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own finger, and throws it away, and thus escapes the pursuit of the Tartaro."¹

(5) Another Basque story of the same sort was told by Jean Sallaber of Aussurucq as follows :

Two soldiers of the same district, having got their furlough, were returning home on foot together. Night fell as they were traversing a great forest. But in the twilight they perceived a smoke in the distance, so they turned their steps towards it and discovered a poor hovel. They knocked at the door, and a voice from within answered, "Who is there?" "Two friends," they answered. "What do you want?" asked the voice. "A lodging for the night," they replied. The door opened, they were admitted, and then the door closed. Brave as the soldiers were, they were yet terrified at finding themselves in the presence of a Basa-Jaun. He had the figure of a man, but was all covered with hair, and had a single eye in the middle of his forehead.

The Basa-Jaun set food before them, and when they had finished their supper, he weighed them and said to the heavier, "You will do for to-night, and the other for to-morrow"; and without more ado he ran a big spit through the fatter of the two, without even stripping him of his clothes, and after setting him to roast on the spit before a great fire, he ate him up. The other was in a sad fright, not knowing what to do to save his life.

Having made a hearty meal, the Basa-Jaun fell asleep. Immediately the soldier laid hold of the spit which had served to roast his comrade, heated it red-hot in the fire, and plunging it into the eye of the Basa-Jaun, blinded him. Howling aloud, the Basa-Jaun ran about everywhere to find the stranger; but the soldier had made haste to hide in the fold, among the sheep of the Basa-Jaun; for he could not get out, because the door was shut.

Next morning the Basa-Jaun opened the door of the fold, and, wishing to catch the soldier, he made all the sheep, on their way out, pass one by one between his legs. But the soldier had conceived the idea of skinning a sheep and clothing himself in its fleece, in order that the blinded giant should not catch him. As the Basa-Jaun felt all the sheep,

¹ Wentworth Webster, *Basque Legends* (London, 1879), pp. 4 sq.

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the skin of the flayed one remained in his hands, and he thought that the man had passed out under it.

The soldier did escape, and very glad he was to do so. But the Basa-Jaun ran after him as well as he could, crying, "Hold, take this ring, in order that, when you are at home, you may be able to tell what a marvel you have done!" And with that he threw him the ring. The soldier picked it up and put it on his finger; but the ring began to speak and to say, "Here I am! Here I am!" Away ran the soldier, and the blinded monster after him. At last, worn out with his flight, and fearing to be overtaken by the Basa-Jaun, the soldier would have thrown the ring into a stream, but he could not wrench it from his finger. So he cut off the finger and threw it with the ring into the stream. From the bottom of the river the ring continued to cry, "Here I am! Here I am!" and hearing the cry the Basa-Jaun rushed into the water and was drowned. Then the soldier crossed the stream on a bridge and escaped, very happy, to his home.¹

(6) The episode of the talking ring and the severed finger occurs also in a Rumanian story of the same type. In it a man sends his three sons out with the flock of sheep and warns them not to answer if anyone should hail them by night. But they neglect his warning, and in the night, when a voice has hailed them thrice, they all answer, "Here we are." A giant now appears and calls to them to roast their fattest wether for him, because he is hungry. When the wether is roasted, the giant swallows it at a gulp, and orders the three brothers to follow him with the flock. He leads them to his home, where they are obliged to leave the sheep in the walled courtyard. When they enter the giant's house, they bid him good evening, but he answers that the eldest brother will serve him for supper that same evening, that the second brother will do the same the next evening, and that the youngest brother will be kept for the next day but one. He then made up a big fire, hung a huge kettle over it, and lay down to sleep, after telling the brothers to wake him when the water should boil. They did so accordingly, whereupon he seized the eldest brother, threw him into the kettle, boiled him till he was tender, and then ate

¹ J. Vinson, *Le Folk-lore du pays Basque* (Paris, 1883), pp. 42-45.

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him. Thereupon he put water to boil on the fire again and lay down, with an injunction to wake him at the time appointed. But the youngest brother skimmed off the fat of his boiled brother as it floated on the water, and having got it he secreted it. The giant slept till evening, then waking from his nap he seized the second brother and devoured him. A third time he set water on the fire, ordering the surviving brother to waken him as usual. Meantime the survivor found a tripod in the kitchen, set his brother's fat on it, and roasted it over the fire. Then he flung the roasted fat and the tripod at the sleeping giant, thus putting out both his eyes. Up started the giant in a fury and tried to catch the young man, but the youth threw him off the scent by dropping nuts, which he had in his wallet, one after the other on the floor. In his blind rage the giant seized the latch and wrenched the door open. The young man darted out into the courtyard, slaughtered a ram, and crept into its skin. Not suspecting the trick, the giant now opened the gate of the courtyard and let the sheep out one by one in the hope of catching his prisoner when he should attempt to escape. But the disguised youth slipped through and called out mockingly to the giant, "Now you can do nothing to me." Then the giant, making believe to be friendly, called after him, "Take this ring from my little finger for a memorial." The young man picked it up and put it on. Then the ring began to call out, "This way, blind man, this way!" Away ran the youth and the giant after him. The fugitive reached the water first, but the giant was close on his heels; so the young man cut off his own finger with the ring on it, and threw it into the waves. As the ring continued to call out, "This way, blind man, this way!" the giant leaped into the water and was drowned.¹

(7) The episode of an enchanted, though not talking, ring and a severed finger, meets us in two Italian stories of this type. One of them, recorded in the Abruzzo, tells of two brothers who were going to a fair. As they were crossing a rugged mountain, night overtook them. They saw a gleam of light in a cave, and approaching they called out, "Master of the house, will you give us shelter?" A voice

¹ W. Grimm, *Die Sage von Polyphem*, pp. 15 sq., referring to Franz Obert (*Ausland*, 29, 717).

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from within answered, "Wait." They waited, and out came a giant who had an eye in his forehead. He said, "Pray come in. Here there is no lack of anything." The two brothers went in, but they were all of a tremble, all the more because Eye-in-his-forehead shut the door with a bolt which not a hundred men could lift. Standing in front of the fire, Eye-in-his-forehead said to the two brothers, "I have a hundred sheep, but the year is long, and we must be as thrifty as may be. So which shall we eat first? Little Brother or Big Brother? You may cast lots for it." The two brothers cast lots, and the lot fell on Big Brother. So Big Brother was stuck on a spit and set on the hot coals. While Eye-in-his-forehead turned the spit, he said in an undertone, "Big Brother to-day, Little Brother to-morrow." Little Brother racked his brains to think how he could escape from the danger. Meantime Big Brother was roasted, and Eye-in-his-forehead began to eat him. He wished Little Brother to eat too, and Little Brother pretended to eat, but he threw the meat behind his back. Dinner over, Eye-in-his-forehead went to sleep in the straw, but Little Brother remained beside the fire. When he perceived that Eye-in-his-forehead snored, he heated the point of the spit red-hot and thrust it, fizzing, into the giant's eye. The giant started up to catch Little Brother, but Little Brother nimbly mixed with the sheep, and though the giant searched the sheep, feeling them one by one, he could not discover the fugitive. However, he said, "I'll catch him at break of day." Little Brother thought it was all up with him unless he could hit on some dodge or other. So he killed the ram, skinned it, and dressed himself in the skin. At break of day Eye-in-his-forehead removed the bolt and stood straddling in the doorway. And first of all he called for the ram with the bell on its neck. Little Brother came forward, jingling the bell and going on all fours. As he passed between the legs of Eye-in-his-forehead, the giant caressed him, and so he did to the rest of the sheep. But groping about in the cave he lighted on the carcass of the ram which Little Brother had killed and skinned. Then he perceived the trick which Little Brother had played him, and sniffing about in his direction he threw him an enchanted ring. Little Brother picked it up and put it on his finger, but having done so he found himself compelled, instead of running away, to draw

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near to the giant. In vain he tried to pull the ring from his finger; the ring would not budge. So in order not to fall into the hands of Eye-in-his-forehead he cut off the finger on which was the ring, and threw it in the face of the giant who ate it and said to Little Brother, "At least I have tasted you."¹

(8) Another Italian version of the story, recorded at Pisa, tells of a man of Florence who set out on his travels. On the way he picked up a curate and a workman, and the three agreed to try their fortunes together. Walking through a wood for a long time, they came at last to a very fine palace and knocked at the door. A giant opened the door in person and asked them where they were going. "Oh, just taking a turn," said they. "Very well," said the giant, "just turn in here. There's a vacancy in the curacy of my parish, and a vacancy in my workshop, and I'll find some job or other for him," alluding to the Florentine. All three closed with the offer, and put up in the giant's house. He gave them a room and said, "To-morrow I'll give you your jobs to do." Next day the giant came to them, took the curate, and led him away to another chamber. Instigated by the passion of curiosity, the Florentine followed on tiptoe, and applying his eye to the keyhole of the chamber in which the curate was getting his job, he saw the giant showing him some leaves, and while the clergyman was looking at them, what does the giant do but whip out a scimitar, and in less than no time he had the curate's head off and his body in a grave, which was in the chamber. "Good idea of mine to come here," thought the Florentine to himself. When they were at dinner, the giant said, "The curate has got his job. Now I'll give the workman his." So after dinner he led the workman to the same chamber. The Florentine followed as before, and again applying his eye to the keyhole, he saw the giant taking some leaves from his writing-desk and showing them to the workman, and while the workman was gazing at them, the giant performed the sword-trick once more. "My turn next," thought the Florentine to himself.

That evening at supper the giant remarked that the work-

¹ Antonio de Nino, *Usi e Costumi Abruzzesi* (Florence, 1879-1883), III. 305-307.

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man had got his job, and that he, the giant, would soon find a job for the Florentine too. But the Florentine had no wish to do the job in question, and he cudgelled his brains as to how he could get out of it. At last he thought of a plan. It happened that one of the giant's eyes was defective; so he said to the giant, "What a pity that with that fine figure of yours you should have such an eye! But look here, I know a cure for it, it is a certain herb which I have seen here in the meadow." "Really?" said the giant, "here in the meadow? Then let's go and find it." When they were in the meadow, the Florentine picked up the first herb he saw, and bringing it back with him put it in a pot of oil, which he set on the fire. When the oil was boiling, the Florentine said to the giant, "I warn you that the pain will be great; but you must keep steady, and it will be well that I should tie you to this marble table, for otherwise the operation will turn out ill." The giant, who was bent on having his bad eye put right, told the Florentine to tie away. The Florentine did as he was desired, and then poured the boiling oil on both the giant's eyes. "You have blinded me," roared the giant; but the other stole softly down the stair, opened the door, and cut away. The giant had now lost both his eyes, but such was his strength that he rose to his feet with the marble table on his back, and made after his foe. "Come here! Come here!" he cried, "fear not. At least take a keepsake." And he threw a ring to the Florentine, who picked it up and put it on his finger. But no sooner had he done so than his finger was turned to marble, and he could not budge from the spot. In vain did he tug at the ring; he could not stir it from his finger. And now the giant was all but up with him. In despair the fugitive drew a knife, which he had in his pocket, and cut off his finger. Then he could move again, and away he tore, and the giant, encumbered by the table on his shoulders, could not catch him up. The wanderer reached Florence in a state of exhaustion, and by this time he had had enough of it. The wish to scour the world and to tell of his travels never came back on him.¹ In this version we miss the characteristic episode of the hero's escape under a ram or clad in a sheepskin.

¹ D. Comparetti, *Novelline popolari Italiane* (Rome, Turin, and Florence, 1875), No. 44, pp. 192-195.

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(9) A Serbian story of this type relates how a priest and his scholar were once walking through a great mountainous region when night overtook them. Seeing a fire burning in a cave some way off, they made for it. On reaching the cave they found nobody in it except a giant with one eye in his forehead. They asked him if he would let them enter, and he answered "Yea." But the mouth of the cave was blocked with a huge stone, which a hundred men could not have stirred. The giant arose, lifted the stone, and let them in. Then he rolled back the stone into the mouth of the cave and kindled a great fire. The travellers sat down beside it and warmed themselves. When they had done so, the giant felt their necks in order to know which was the fatter, that he might kill and roast him. Finding the parson the fatter of the two, he knocked him on the head, stuck him on a spit, and roasted him over the fire. When he was done to a turn, the giant invited the scholar to partake of the roasted flesh, and though the scholar protested that he was not hungry, the giant forced him to take a mouthful, which, however, he spat out on the sly. Having eaten his fill, the giant composed himself to slumber beside the fire. While he slept, the scholar sharpened a stick and thrusting it into the giant's eye, blinded him. "You have robbed me of my one eye," roared the giant, "because I had not the sense to put out both of yours. But no matter. Thank God, you will not escape me." He groped about in the cave, but could not find the scholar, because there were many sheep in it, and the scholar had drawn a ram's skin over his body and in that disguise had mingled with the flock. Then the giant went to the mouth of the cave, pushed the great stone a little aside, and let the sheep pass out, one after the other, and the scholar in the ram's skin slipped out with them. Having escaped into the open, he cried to the giant, "Seek for me no more. I am out." When the giant saw that his prisoner had given him the slip, he held out a staff to him, saying, "Though you have escaped me, take this staff to shepherd the sheep with; for without it you will not get a single sheep to budge." The simple scholar took it, and no sooner had he touched it than one of his fingers clave fast to the staff. He now gave himself up for lost and began to run round and round the giant, till he remembered that he had his clasp-knife on him.

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Whipping it out, he cut off the finger that clave to the staff, and so he escaped. Afterwards, driving the flock before him, he mocked and jeered at the blinded giant, who pursued him till he came to the edge of the water, into which he fell and was drowned.¹

(10) A Russian story, which belongs to the same class, tells how once upon a time there was a smith. "Well now," says he, "I've never set eyes on any harm. They say there's evil (*likho*) in the world. I'll go and seek out evil." So he went and started in search of evil, and on the way he met a tailor, who agreed to join him in the search. Well, they walked and walked till they came to a dark, dense forest, and in the forest they found a narrow path, and along the path they walked till they saw a large cottage standing before them. It was night, and there was nowhere else to go to. So they went in. There was nobody there. All looked bare and squalid. They sat down, and remained sitting there some time. Presently in came a tall woman, lank, crooked, with only one eye. "Ah!" says she, "I've visitors. Good day to you." "Good day, grandmother. We've come to pass the night under your roof." "Very good: I shall have something to sup on."

Thereupon they were greatly terrified. As for her, she went and fetched a great heap of firewood. She flung it into the stove, and set it alight. Then she took the tailor, cut his throat, trussed him, and put him in the oven. When she had finished her supper, the smith looked at the oven and said, "Granny, I'm a smith." "What can you forge?" "Anything." "Make me an eye." "Good," says he; "but have you got any cord? I must tie you up, or you won't keep still. I shall have to hammer your eye in."

She went and fetched two cords, one rather thin, the other thicker. Well, he bound her with the thinner, but she broke it. So he took the thick cord, and tied her up with it famously. She wriggled and writhed, but break it she could not. Then he took an awl, heated it red-hot, and applied the point of it to her sound eye, while he hammered away at the other end with a hatchet. She struggled like anything and broke the

¹ W. S. Karadschitsch, *Volksmärchen der Serben* (Berlin, 1854), No. 38, pp. 222-225; F. S. Krauss, *Sagen und Märchen der Südslaven* (Leipsic, 1883), No. 5, Vol. I, pp. 170-173.

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cord; then she went and sat down at the threshold. "Ah, villain!" she cried, "you shan't get away from me now."

By and by the sheep came home from afield, and she drove them into her cottage for the night. Well, the smith spent the night there, too. In the morning she got up to let the sheep out. He took his sheep-skin pelisse and turned it inside out, so that the wool was outside, passed his arms through its sleeves, and pulled it well over him, and then crept up to her as if he had been a sheep. She let the flock go out one at a time, catching hold of each by the wool on its back, and shoving it out. Well, he came creeping up like the rest. She caught hold of the wool on his back and shoved him out. But as soon as she had shoved him out, he stood up and cried, "Farewell, Likho! I have suffered much evil (*likho*) at your hands. No, you can do nothing to me." "Wait a bit!" she replied, "you shall endure still more."

The smith went back through the forest along the narrow path. Presently he saw a golden-handled hatchet sticking in a tree, and he felt a strong desire to seize it. Well, he did seize that hatchet, and his hand stuck fast to it. What was to be done? There was no freeing it anyhow. He gave a look behind him. There was Likho coming after him and crying, "There you are, villain! you've not got off yet." The smith pulled out a knife and began hacking away at his hand; he cut it clean off and ran away. When he reached his village, he showed the stump of his arm as a proof that he had seen Likho at last.¹

(11) A story which resembles this Russian tale in some points is told by the Esthonians. They call the farm-servant who has the superintendence of barns and corn the Barn-carl (*Riegenkerl*).² One day when a Barn-carl sat casting knobs in a mould, up comes to him the devil, bids him good-day, and asks him what he is doing. "I am casting eyes," says the Barn-carl. "Eyes?" quoth the devil. "Can you cast new eyes for me?" "Yes," says the Barn-carl, "but just at the moment I have no more in stock."

¹ W. R. S. Ralston, *Russian Folk-tales* (London, 1873), pp. 178-181; W. W. Strickland, *Russian and Bulgarian Folk-lore Stories* (London, 1907), pp. 38 sqq.

² *Riege* is "a building for drying corn spread out" (Lucas).

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"But perhaps you could do it some other time?" asks the devil. "That I could," says the Barn-carl. "When shall I come then?" asks the devil. "When you please," says the Barn-carl. Next day the devil came to get his new pair of eyes. "Do you want big eyes or small ones?" asks the Barn-carl. "Right big ones," says the devil. The man set a lump of lead to melt on the fire and said, "I can't mould you the eyes when you are like that. You must let yourself be tied up fast." With that he made the devil lie down on his back on a bench, took a strong cord, and bound him tight. When the devil was bound tight, he asked the Barn-carl, "What is your name?" "My name," he said, "is Myself" (*Jessi*). "That's a good name," quoth the devil, "I never heard a better." By this time the lead was molten, and the devil opened his eyes wide, expecting to get new ones. "Here goes," quoth the Barn-carl, and with that he pours the molten lead on the devil's eyes. Up jumps the devil with the bench tied to his back and makes off at a run. Some people were ploughing in a field, and as the poor devil tore past them, they asked him, "Who did that to you?" "Myself did it," says he. They laughed. But the devil died of his new eyes, and has never been seen since.¹

Here the trick of "Myself" played by the Barn-carl on the devil resembles the trick of "Nobody" played by Ulysses on Polyphemus.

(12) A similar trick is played on a blinded giant in a Lapp tale, which in other respects resembles the Homeric story still more closely. Many hundred years ago, we are told, when there were still giants and trolls among the mountains and hills, a man might easily stumble on a troll against his will when he passed the boundary of his home-land. Well, it chanced once on a time that four Lapps, who had gone out to seek their reindeer, lost their way on the mountains. Three whole days and as many nights did they wander about without coming to a human habitation, and they were near dead with hunger and weariness when at last they spied a light that seemed to shine at the foot of a mountain, whose top reached the clouds. Joyfully they hastened to it, expecting to find a human dwelling. But when they reached

¹ W. Grimm, *Die Sage von Polyphem*, pp. 16 sq.; J. Grimm, *Deutsche Mythologie*, II. 858 sq.

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the foot of the mountain, they found that the light glimmered from a cave under the crag. After a moment's deliberation they resolved to enter the cave. When they had penetrated it might be a couple of musket shots into the bowels of the mountain, they found themselves in a great hall, of which the roof and the walls were of purest silver and so bright that you could see yourself in them as in a looking-glass. Not a human being was to be seen, but there were more than a hundred gigantic goats, both billy-goats and nanny-goats. In one corner of the hall there was a great hearth with a fire blazing merrily on it, and over the fire hung a prodigious big kettle with the flesh of a whole ox boiling in it. As the Lapps were very sharp set, they gathered round the kettle and began to eat the beef.

When they had satisfied their hunger, they put out the fire by pouring the hot water from the kettle on it, and having done so they filled the kettle with cold water. What was left of the beef in the kettle they hid. Then, poking about in the cave, they discovered great store of gold and silver and other precious things, but they did not dare to lay hands on them as not knowing to whom all these riches might belong. Suspecting that the owner might be no mere man, they made up their minds to quit the cave after they had rested a little from their weary wanderings. So they hid in a dark corner of the cave and fell asleep. Hardly had they done so when they were awakened by a noise so loud that they thought their last hour was come. Next moment they saw a man stride into the cave, and he was so big that they were all amazed, for they knew at once that he was a giant. To escape was impossible, and they made up their minds to keep quite still.

The giant stopped short in the middle of the cave and began to crinkle his nose and to sniff and snuff on all sides. "Very odd," he muttered at last, "it can't be that there should have been somebody here." Then he went up to the hearth, and, lifting the lid from the kettle, he looked in and was not a little surprised to find nothing in it but water. In a rage he flung the lid at the silver roof, where it stuck; then he began to rummage every corner and crevice of the cave. It was not long before he lit upon the terrified Lapps, dragged the biggest of them out, and threw him into the kettle to boil, forgetting that the kettle could not boil without fire. The

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rest of the Lapps he chained up to the wall of the cave, then lay down to sleep till the Lapp in the kettle should be boiled.

Not many minutes passed before he snored so loud that the mountain shook and the cinders danced on the hearth. Then the Lapp stepped out of the kettle, freed his comrades from their chains, and with them hastened to the mouth of the cave. But to their dismay they found that the giant had barred it with a stone so huge that all four of them could not stir it.

After laying their heads together for an hour they turned back into the cave, resolved by hook or crook to play the giant a trick. The beef which they had hidden they put into the kettle again, and the three Lapps went back to the places where the giant had chained them up; but the fourth Lapp hid behind a great coop near the door.

The giant now woke up and hurried to the kettle to see whether the Lapp were boiled, but not finding him in it he went to the other prisoners and threatened to knock them on the head out of hand if they did not tell him where their friend had gone. One of the Lapps swore that sure his friend must be in the kettle, and that the giant's eyes must be bleared not to see him. "That would be odd," said the giant, who was a little ashamed of his hastiness, "but now that I think of it, I do believe that of late my sight has been a bit dim." "Well," said the Lapp, "a good eye-salve will soon set that right." "Can you make up such a salve?" asked the giant. "To be sure," says the Lapp; "as soon as you get my salve in your eyes you will see fifty miles just as well as fifty yards. But you must know that it smarts horribly." "No matter," says the giant, "just you make up the salve and let me have it as quick as may be." "With all my heart," says the Lapp, "if you will pay me well for it." "You shall live with me fourteen whole days," says the giant, "till I have eaten up your friends. But you must tell me your name, lest I should eat you up instead." The Lapp said that his name was Nobody, and the giant repeated it ten times to make quite sure that he should not forget it. A fire was now made on the hearth, the Lapp heated five pounds of lead on it, and when it was molten he poured it on the giant's eyes, which of course were quite put out by it.

The giant soon perceived that Nobody had tricked him, so he began to call his neighbour to help him to serve out the

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Lapp His neighbour came running and asked who had hurt him, that he howled so dolefully. "Nobody has done it," answered the giant. On that the neighbour, thinking that he was joking, flew into a rage and said, "Then you can help yourself. Don't call me another time, or it will be the worse for you." And with that he went away.

As he got no help from his neighbour, the giant now made shift to search the cave and catch his foes; but they hid behind the goats, so that he could not find them. After groping about in this way for a long time he came to see that the beasts were in the way of his search. So he went to the doorway, took away the big stone which served as a door, and let out the goats one by one, after making sure that none of the Lapps slipped out with them.

When the Lapps saw what he was up to, they killed four billy-goats with all speed, skinned them, and wrapped themselves up in the skins, after which they crawled out of the cave on hands and feet, taking as much gold and silver with them as they could carry. When the last Lapp was about to leave the cave, the giant detained him, caressed him, and stroked his back, saying, "My poor big billy-goat, you will now be without a master." After caressing the supposed billy-goat, he let him go; then he shut up the mouth of the cave with the big stone, and with a grin cried out, "Now I've got you in the trap! Now we shall see which of us can chouse the other best, my dear Mr. Nobody!"

Nobody knows what afterwards befel the silly giant. As like as not, he went round and round the cave looking for the Lapps, till he died of hunger.¹

(13) A Lapp variant of the preceding story runs as follows: Once on a time Slyboots² lost his way and came to the abode of a Stalo. This Stalo owned a house, a kitchen, and sheep. It was his way, whenever he got hold of a poor little oaf of a Lapp, to keep him by him for a time, so as to fatten him before he made a meal of him. He thought to do the same thing to Slyboots. But Slyboots thought of a dodge to blind

¹ J. C. Poestion, *Lappländische Märchen* (Vienna, 1886), No. 29, pp. 122-126.

² *Aschenputtel*, equivalent to the "Boots" of our fairy tales, a general name for the youngest son, who is supposed to be slyer than his elder brothers.

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the Stalo. So he made believe to be very sharp-sighted and to be able to see all sorts of funny things ever so far off. The Stalo glowered for all he was worth in the same direction, but could make out just nothing at all. "Look here, young man," says he, "however do you come to be so sharp-sighted?" "Oh," says Slyboots, "it's in this way. I let them drip a drop of lead in my eyes. That's why I am so sharp-sighted." "Oh, that's it, is it?" says the Stalo. "Come on, my dear chap, and pour a little molten lead in my eyes. I should so like to be as sharp-sighted as you." "I'll do it with all my heart," says Slyboots, "but you could not stand it, for it hurts rather." "Not stand it?" says the Stalo. "I'll stand anything to be as sharp-sighted as you."

So Slyboots must needs, as if against his will, pour lead into the Stalo's eyes. He made him lie on his back and poured the lead first into one eye. The Stalo whimpered, but said, "Look sharp, my dear fellow, and pour the lead into the other eye also." The young man did so. "Now," said he, "you will be blind for a while, till your eyes have grown accustomed to the change; but afterwards you will see like anything."

It was now arranged that so long as the Stalo was blind, the young man should take charge of the household. So he picked out a fat ram from the Stalo's sheep and slaughtered it, and next he took the Stalo's old dog and slaughtered him too. In the evening he boiled the fat mutton for himself in one pot, and in another pot he cooked the dog's flesh for the Stalo, and when all was ready he served up the dog's flesh to the Stalo in a trough, while he devoted his own attention to the mutton. The Stalo heard him pegging away and smacking his lips, while he himself could hardly get his teeth into the tough old dog's flesh. "Look here, young man," says he, "what's all that smacking and licking of the lips that I hear, while my jaws only creak and clatter?" But the Slyboots fobbed him off with some answer or other.

However it was not long before the Stalo perceived that Slyboots had made a fool of him, for the sharp sight which had been promised him was still to seek. In fact he was blind and remained so. So he now racked his brains to know how he could pay Slyboots off for the trick he had played him. At last one day he told Slyboots to go into the fold and count the sheep. "That's easily done," says

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Slyboots, and in he goes. But blind as the Stalo was, he came on the heels of Slyboots and set himself plump in the doorway. "Aha!" thinks he to himself, "now I've got you in the trap! you shan't slip from my claws!" But Slyboots was not so easily to be cast down. "Let all my sheep out, one after the other," said the Stalo, "but my big ram last of all." "All right," said the youth, "so be it." Then he let the sheep out between the legs of the Stalo, who stood straddling in the doorway. But Slyboots slaughtered the big ram and skinned him. And when it came to his turn, he put on the ram's skin and crawled on all fours between the Stalo's legs. "Aha!" said the Stalo, "that's my fine, fat ram!" and he clapped the supposed ram on the back. At last the Stalo said, "Now come out yourself, my fine fellow!" Then Slyboots cried to him from without, "I've been out ever so long."¹

(14) A Finnish tale of the same general type, but lacking some characteristic features of the Homeric story, is as follows. A poor ostler, named Gylpho, sets out to free three king's daughters, who are kept prisoners spellbound in a subterranean cave. He arrives in an iron chamber, where one of the princesses is watched by the old rock-spirit Kammo, who has a great horn on his head, and a single eye in the middle of his forehead. The monster smells human flesh, but the maiden contrives to lull his suspicions. His eye had grown dim, and the eyelashes had grown into it, so that he could not see the young man. The stove was heated, and beside it stood a great iron poker with which the rock-spirit used to poke the fire. Gylpho took it quietly, heated it red-hot, and then poked it into the spirit's eye. Up got Kammo and screamed so loud that the rocks echoed with the shriek. He groped about, but could not find his foe, who seized a chance of hewing off the spirit's head.²

(15) The Finnish scholar Castrén records, with some surprise, that in Russian Karelia, which borders on Finland, he met with a tale like that of Ulysses and Polyphemus in Homer. The hero of the Karelian story is shut up in a castle, where

¹ J. C. Poestion, *Lappländische Märchen*, No. 36, pp. 152-154.

² W. Grimm, *Die Sage von Polyphem*, p. 17, referring to Bertram, *Finnische Volksmärchen und Sprichwörter*, p. 9.

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he is watched by a giant blind of one eye. In order to escape from the castle the Karelian hero resorts to the same stratagem as that to which the Greek hero had recourse in a similar plight. He pokes out the giant's eye by night, and next morning, when the giant sends out his sheep to graze, the hero hides himself under one of them, and so has the good luck to pass out of the castle gate.¹

(16) From Lithuania is reported a tale which bears a close, if not a suspicious, resemblance to the Homeric story. It runs thus. One day a ship put in to an island. The skipper landed with his crew. To cook their victuals they built a hearth of stones, and looking about for a big flat stone to serve as a hearth-stone, they spied just such a stone as they wanted at the foot of a mountain. Having pried it up by their united efforts, they saw to their surprise that the big smooth stone had covered a wide opening with steps leading down into a cave. They descended and soon saw that they were in a giant's house. The house was so huge that you could hardly see the vaulted roof, in the middle of which was an aperture that allowed the sunlight to enter and the smoke to escape.

While they were looking about, they heard a sudden rumbling, and soon a giant, tall as a tower, came down the steps, after closing the entrance with the big stone. Next he planted a whole forest of trees about the hearth and set them on fire. By the light of the fire the mariners saw to their horror that the giant had only one eye in the middle of his forehead. They tried to flee to the barred entrance, but the giant perceived them, seized one of them, and swallowed him at a gulp. The others he drove back into the inner part of the cave. Then he stirred the fire and began to milk the ewes, and next he set a huge kettle on the fire to boil the milk. When the milk boiled, he quaffed it, lay down on his bed of moss, and fell asleep. Soon he slept so soundly that the whole mountain quaked with his snoring.

The sailors now plucked up courage, and the skipper unfolded a plan for their salvation. He had noticed a great iron spit belonging to the giant. The point of it he soon heated red-hot in the fire, and then with the help of the crew he

¹ M. A. Castrén, *Reisen im Norden* (Leipsic, 1853), pp. 98 sq.

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rammed it into the giant's eye. The glowing iron hissed, and the blood spouted up in a jet, falling back in drops that scalded like boiling water. Up started the giant, bellowing with pain, but though he groped and fumbled along the sides and floor of the cave, he could not catch his assailants, for they had hidden in the sheep-fold.

Thus baffled, the giant fell into a terrible fury, hurling the burning brands in all directions to set fire to his foes. But instead of igniting them he only set fire to his own mossy bed, and soon the cave was filled with such a thick smoke that the giant was obliged to quit it and sit down in front of the entrance, plotting revenge. But the skipper devised a new device to effect an escape. He tied every one of his men under a sheep, and getting himself under the old tup that led the flock, he and the rest passed out with the sheep when they trooped out of the cave. Thus they all escaped from the giant. Once safe on board, the skipper could not help mocking the giant, who replied by hurling mighty rocks in the direction of the voice. One of the rocks smashed the stern of the ship and killed some of the crew. It was with difficulty that the skipper and the rest of the crew contrived to save themselves in the damaged vessel.¹

(17) A German version of the widespread tale has been recorded in the Harz mountains. A clever man, travelling with six companions, comes to a land ruled by a giant, twelve feet high, six feet broad, and furnished with only one eye, which is planted in the middle of his forehead and is as big as a cheese-bowl. The giant catches the seven and devours one of them a day. When only the clever man and one comrade are left, they devise a plan of escape. In the night they make an iron red-hot, thrust it into the giant's one eye, and take to their heels. The giant makes after them with huge strides, but in his blindness fails to catch them.²

(18) An English version of the Polyphemus story is reported from Yorkshire. At Dalton, in the parish of Sessay, near Thirsk, there is, or used to be, a mill, and in front of it

¹ Fr. Richter "Lithauische Märchen. Der einäugige Riese," *Zeitschrift für Volkskunde*, I. (1889), pp. 87-89. The writer says nothing as to the source of the tale.

² W. Grimm, *Die Sage von Polyphem*, p. 18, referring to H. Pröhle's *Kinder- und Volksmärchen*, p. 137.

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there was a mound, which went by the name of "the Giant's Grave." In the mill was shown a long blade of iron, something like a scythe-blade, but not curved. This was said to have been the giant's razor, and there was also exhibited the stone porridge-pot or lather-dish which had been the property of the giant. This giant used to reside at the mill and to grind men's bones to make his bread. One day he captured a lad on Pilmoor, and instead of grinding him to flour as usual in the mill, he kept him as his servant and never let him go away. Jack served the giant many years without a holiday. At last he could bear it no longer. Topcliffe Fair was coming on, and the lad entreated that he might be allowed to go there to see the lasses and buy some spice. The giant surlily refused to give him leave, so Jack resolved to take it. The day was hot, and the giant was sleeping after dinner in the mill, with a great loaf of bone-bread beside him and a knife in his hand. Jack slipped the knife from the sleeper's grasp and jabbed it into his single eye. Up started the giant with a howl of agony and barred the door. Jack was again in difficulty, but he soon found a way out of it. The giant had a favourite dog which had also been sleeping when the giant was blinded. Jack killed the dog, skinned it, and throwing the hide over his back, ran on all-fours barking between the legs of the giant, and so escaped.¹

(19) A Breton version of the story relates how a young man, returning with a well-filled purse from La Vendée, was traversing a forest, when he saw a hut, and going up to it knocked at the door. A rough voice answered, "Wait a moment and I will open to you." Then there was a loud noise, the door opened and he beheld a giant with a single eye in the middle of his forehead, holding in his hand the bolt of the door, and the bolt itself was as big as an ordinary man. On entering the house the young man saw human arms hanging, along with chitterlings, in the chimney, and feet of men and pieces of human flesh boiling in a pot on the fire. He made an excuse for retiring from the house, but he could not lift the bolt. "You need not go out," said the giant, "you may retire among the sheep there." Now in the inner part of the house there was a flock of eight sheep,

¹ S. Baring Gould, "The Giant of New Mills, Sessay," *Folk-lore*, I. (1890), p. 130.

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every one of them as big as a colt. To hide his fear, the young man stepped up to the hearth and began to smoke his pipe. The giant asked him if he would eat some meat. "No," said the youth, "I am not hungry." "You shall eat all the same," answered the giant. But the young man drew a pistol from his pocket, and firing at the giant put out his eye. "Wretch," cried the giant, "I will kill and eat you." The youth took refuge among the sheep. The giant sought him, but could not find him. Then he opened the door and caused the sheep to go out one by one, feeling each of them as it passed. When only three or four were left, the youth got under the belly of one of them, holding fast to the fleece. In passing the door he knocked against the giant, who stopped the sheep; but by this time the young man was out, and making his way through the forest with the sheep he sold them for a good price in the market.¹

(20) In another Breton version of the story the hero goes by the name of Bihanic, and is, as usually happens with heroes, the youngest of three brothers. He is sent by a king to rob a certain giant of his treasures, which consisted of a wonderful parrot, endowed with the gift of second sight, a dromedary which could run faster than a bird could fly, and a carbuncle which radiated so brilliant a light that the darkness of night was turned to day for seven leagues round the giant's castle. The hero succeeded in procuring the dromedary and the carbuncle without much trouble, but to capture the parrot was a much harder task. When Bihanic drew near the giant's castle for this purpose, he met a young shepherd who was feeding the giant's sheep. "Go to the castle," he said to the shepherd, "and fetch me a light for my pipe. I'll give you a crown." The unsuspecting swain pocketed the money and ran to the castle. Meantime Bihanic took one of the sheep, the woolliest of the flock, killed it and skinned it. Then he put on the skin, and mixing with the flock at eventide, he entered into the castle, all unknown both to the giant and to the shepherd. Now it was the giant's custom morning and evening to consult his oracular parrot, and that night, when he inquired of the oracle as usual, the parrot informed him that his enemy

¹ P. Sébillot, "Contes de la Haute-Bretagne," *Revue des Traditions Populaires*, ix. (1894), pp. 105 sqq.

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Bihanic, who had already robbed him of his dromedary and his carbuncle, was again in the castle; more than that, the sagacious bird told him that the thief was lurking in the fold, disguised in the skin of a sheep which he had killed and skinned. The giant searched for him in the fold, but could not find him, though he felt the sheep with his hands, one after the other. Then he ordered the shepherd to let the sheep out, one by one, and as they passed out, the giant stood at the threshold and examined every one. When they were almost all out, the skin of one of them remained in his hands and he cried, "Aha, I've got him!" "Alas," thought Bihanic to himself, "it's all up with me this time," as he felt the grip of the giant's fingers on his ribs. The giant carried him to the kitchen. "Here's that rascal of a Bihanic," said he, showing him to the other giants and giantesses, "he'll not play us any more tricks. What sauce shall we eat him with?" "You must put him on the spit," they all answered. So they stripped him stark naked, trussed him like a fowl, and threw him into a corner of the kitchen till it was time to stick him on the spit. The cook, left alone, complained to Bihanic that she had not wood enough to roast him. "Just loose my bonds a bit, fair cook," said he, "and I'll go and fetch some." Flattered by being called "fair," the cook was mollified and undid the bonds. No sooner had she done so than the grateful Bihanic caught up a hatchet and brought it down on the head of the giantess with such hearty good will that he cleft her in two from top to toe. He then hurried to the parrot, stuffed it into his bag, and made off. When the giant came to the kitchen to see whether Bihanic was done to a turn, and saw his wife, the cook, dead and weltering in her gore, and the parrot gone, he howled and shrieked so that the other giants and giantesses came running, and between them all there was a terrible noise.¹

(21) A Gascon version of the old heathen tale is enriched with some pious details for the edification of devout Christians. It runs thus: Once upon a time there lived a poor widow in a cottage with her two children, a boy and a girl. One day the boy said to his mother, "Mother, from morning to night

¹ F. M. Luzel, *Contes populaires de Basse-Bretagne* (Paris, 1887), II. 231 sqq.

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I, you, and my sister work to earn a bare livelihood. I will go and seek my fortune. I will go to the land of the Ogres¹ to gather golden horns, horns of oxen, and horns of sheep." But his mother said, "No, no, my dear. I will not let you. The Ogres dwell far, far from here, towards the setting sun. They dwell in a wild black country, in a country of high mountains, where the streams fall from heights of three thousand feet. In that country there are no priests, nor churches, nor churchyards. The Ogres are giants seven fathoms tall. They have only one eye, right in the middle of the forehead. All the long day they watch their oxen and their sheep with golden horns, and at evening, at set of sun, they bring back these cattle to the caves. When they catch a Christian, they roast him alive on a gridiron and swallow him at one bite. No, no, my dear, you shall not go to seek your fortune. You shall not go seek golden horns, horns of oxen and sheep, in the land of the Ogres."

"Excuse me, mother," he said, "but this time you cannot have your way." Then the girl spoke. "Mother," she said, "you see my brother is wilful. Since he will not listen to reason, I will go with him. Count on me to guard him from all harm." So the poor mother had to give her consent. "Hold, my child," said she, "take this little silver cross, and never part with it, neither by day nor by night. It will bring you good luck. Go then, my poor children, go with the grace of God and the Holy Virgin Mary."

The brother and sister saluted their mother and set out, staff in hand, with their wallets on their backs. For seven months they walked, from morning to night, towards the setting sun, living on alms and sleeping in the stables of charitable folk. At last they came to a wild black country, a country of high mountains, where the streams fell from heights of three thousand feet. In that country there are no priests, nor churches, nor churchyards. In that country live the Ogres, giants seven fathoms tall. These giants have only one eye, right in the middle of their forehead. All the long day they watch their oxen and their sheep with golden horns, and at evening, at set of sun, they bring back these cattle to the caves. As for good cheer, there is no lack of

¹ *Bécuts*. In the Gascon dialect *Bécut* means "beaked" and by extension an ogre.

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meat. For dinner they kill an ox, and for supper a sheep. But they take no account of their golden horns and throw them away. When they catch a Christian, they roast him alive on a gridiron and swallow him at one bite.

Every day, from sunrise to sunset, the brother and sister sought for the golden horns in the mountains, hiding themselves as well as they could under the bushes and among the rocks, lest they should be seen by the Ogres. At the end of seven days their wallets were full. Sitting down by a stream, they counted them, "One, two, three, four . . . ninety-eight, ninety-nine, a hundred golden horns. And now we are rich enough. To-morrow we will return to our mother."

At that moment the sun was sinking. An Ogre passed, driving before him his oxen and his sheep with golden horns. "The Ogre! the Ogre!" cried the children and fled at the top of their speed. But the Ogre had seen it all. He took them, threw them into a big bag, and repaired to his cave, which was shut by a flat stone weighing a hundred hundredweights. With a push of his shoulder the Ogre shoved aside the stone and closed the entrance. That done, he shook out his big bag on the ground. "Little Christians," said he, "sup with me." "With pleasure, Ogre," said they. The Ogre threw a heap of logs on the hearth, lit a fire, bled a sheep, skinned it, threw the skin and the two golden horns in a corner, and spitted the flesh. "Little Christians," said he, "turn the spit." "Ogre, you shall be obeyed," said they. While they turned the spit, the Ogre laid a hundredweight of bread and seven great jars of wine on the table.

"Little Christians," said the Ogre, "sit down there. Want for nothing, and tell me all about your country." The boy knew a great many fine stories, and he talked till supper was done. "Little Christian master," said the Ogre, "I am pleased with you. Now it's your turn, little Christian miss." The girl knew many beautiful prayers, in honour of the Good God, of the Holy Virgin, and of the saints. But at the first word the Ogre turned blue with rage. "Oh, you hussy," cries he, "you are praying to God. Just wait a bit." Straightway he seized the girl, stripped her of her clothes, laid her on a gridiron, and roasted her alive on a slow fire. "Little Christian master," says he to her brother, "what do you think of this steak? I'll give you your share of it presently." But the boy answered, "No, Ogre, Christians

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do not eat one another." "Little Christian master, look, that is what I will do to you to-morrow, when you shall have told all your fine stories."

The boy was white with anger, but he could do nothing against the Ogre. He watched his sister broiling alive on a slow fire. The poor girl clasped in her right hand the little silver cross, which her mother had enjoined her never to part with, neither by night nor by day. "My God," cried she, "have pity on me! Holy Virgin, come to my help!" "Ah, hussy," said the Ogre, "so you pray God even when you are broiling alive, just wait a bit." The Ogre swallowed her alive in one mouthful. Then he lay down on the ground, the whole length of the hearth, "Little Christian master," said he, "tell me stories of your country." The boy talked till midnight. From time to time the Ogre interrupted him, saying, "Little Christian master, poke the fire. I am cold."

An hour after midnight the Ogre, glutted with meat and wine, was snoring like a hurricane. Then the boy thought to himself, "Now we shall see some fun." Softly, very softly, he drew near the hearth, seized a glowing brand, and thrust it with all his strength into the Ogre's eye. The Ogre was now blind. He ran about in the cave like one possessed by a devil, yelling so that he could be heard a hundred leagues off, "Oh, all ye gods! I am blind! I am blind!" The boy laughed, hidden under the litter, among the oxen and sheep with the golden horns.

At the cries of the Ogre his brothers awoke in their caves. "Ha! ha! ha!" they shouted, "what's the matter there? What's the matter there?" And the Ogres came running in the black night, with lanterns as big as barrels and with staves as tall as poplars. "Ha! ha! ha!" they shouted, "what's the matter there? What's all that there?" With a push of the shoulder they shoved aside the stone weighing a hundred hundredweights which stopped the mouth of the cave, from which the cries still proceeded, "Oh, all ye gods, I am blind! I am blind!" "Brother," said they, "who has put you in that state?" "Brothers," he answered, "it was a little Christian. Seek him everywhere in the cave. Seek him, that I may swallow him alive. Oh, ye gods, I am blind! I am blind!" The Ogres searched everywhere, but found nothing, while the boy laughed, hidden under the straw, among the oxen and sheep with horns of gold. At

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last the Ogres were tired. "Good-bye, brother," they said, "try to sleep. We will come back to-morrow." So they shut up the cave and withdrew.

Then the boy tried to roll away the big stone that barred the entrance, but he had to cry, "Mother of God, this is too much for my strength." The Ogre listened. "I hear you, little Christian. I hear you, you cur. Blind as I am, you shall not escape me." For three days and nights the boy, the Ogre, and the cattle remained in the cave without eating or drinking. At last the oxen and the sheep with golden horns bellowed and bleated for hunger. "Wait a bit, poor beasts," said the Ogre, "I'll open the cave for you. But as for you, little Christian, that is quite a different matter. Blind as I am, you shall not escape me." While the Ogre groped about at the mouth of the cave, the boy put on the golden horns and the skin of the sheep that had been killed three days before.

At last the big stone fell. The Ogre seated himself outside, on the threshold of the cave, and the oxen and the sheep passed out, one by one, the oxen first. Their master felt their horns and their backs, and he counted them, one by one. Then came the sheep, and their master felt their horns and their woolly coats, and counted them, one by one. Among the sheep the boy waited on all fours. When his turn came, he advanced fearlessly. The Ogre was suspicious. On feeling the wool of his back he perceived that the fleece fitted ill. "Ah, little Christian," he called out, "ah, you cur! Just wait a bit!" But the boy made off as fleet as the wind.

The story ends by relating how the Ogre was sick and vomited up alive the girl whom he had swallowed, and how the brother and sister returned with great riches to their mother.¹

(22) If the Homeric story of Ulysses and Polyphemus survives anywhere in oral tradition, it might be expected to survive in Sicily; and certainly a story of the same type has been recorded in that island from the lips of a girl eight years old. It is in substance as follows. There were once two monks who went begging for the church every year.

¹ J. F. Bladé, *Contes populaires de la Gascogne* (Paris, 1886), I. 32-42.

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One was large and the other small. They lost their way once and came to a large cave, and in the cave was a monster who was building a fire. However, the two monks did not believe it was a monster, but said, "Let us go and rest there." They entered, and saw the monster killing a sheep and roasting it. He had already killed and cooked twenty.

"Eat!" said the monster to them. "We don't want to eat," they replied, "we are not hungry." "Eat, I tell you!" he repeated. After they had eaten the sheep, they lay down, and the monster closed the entrance to the cave with a great stone. Then he took a sharp iron, heated it in the fire, and having stuck it in the throat of the bigger monk he roasted his body and desired the other monk to help him to eat it. "I don't want to eat," answered the monk, "I am full." "Get up!" said the monster, "if you don't, I will kill you." The wretched monk arose in fright, seated himself at the table, and pretended to eat, but threw the flesh away.

In the night the good man took the iron, heated it, and plunged it in the monster's eyes. Then in his terror he slipped into the skin of a sheep. The monster groped his way to the mouth of the cave, removed the stone, and let the sheep out one by one; and so the good man escaped and returned to Trapani, and told his story to some fishermen. The monster went fishing, and, being blind, stumbled against a rock and broke his head.¹

(23) A similar Greek story has been recorded at Pharasa in Cappadocia. It runs thus: "In the old time there was a priest. He went to get a goat. He went to a village. There was another priest. He said, 'Where are you going?' The priest said, 'I am going to get a goat.' He said, 'Let me come also, to get a goat.' They rose up; they went to another village. There was there another priest. And the three went to another village. They found another priest. They took that priest also. They went on. They made up seven priests.

"As they were going to a village, there was a woman;

¹ G. Pitré, *Fiabe Novelle e Racconti popolari Siciliani*, II. (Palermo, 1875), No. 51, pp. 1-3; T. F. Crane, *Italian Popular Tales* (London, 1885) pp. 89 *sqq.* I have followed Crane's summary of the story, as the Sicilian dialect is only partially intelligible to me.

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she was cutting wood. There was also a Cyclops.¹ The Cyclops ran up; he seized the seven priests. He carried them to his house. In the evening he roasted one priest; he ate him. He was fat. He ate him; he got drunk.

"The six priests rose up. They heated the spit. They drove it into the Cyclops' eye. They blinded the Cyclops. They ran away. Inside the stable the Cyclops had seven hundred sheep. They went into the stable. They flayed six sheep. They left their heads and their tails. They got into the skins. In the morning the Cyclops rose up; he drove out the sheep; he took them by the head and tail. He drove out the seven hundred sheep. He shut the doors. He went inside; he searched for the six priests. He could not find them. He found the six sheep killed.

"The six priests took the seven hundred sheep; they went to their houses. They also gave a hundred sheep to the wife of the priest, whom the Cyclops had eaten. The woman said, 'Where is my priest?' They said, 'He has remained to gain yet more.' And the six priests took a hundred sheep each. They went to their houses. They ate, they drank, they attained their desires."²

(24) Another modern Greek version of the Polyphemos story, recorded at Athens, runs as follows: A prince makes his way into an Ogre's cave in the Ogre's absence, and finds there a tub of milk and a cake almost as big as a threshing-floor. Having refreshed himself by drinking of the milk and eating of the cake, he looked about, and seeing a crevice in the rock hid himself in it. Soon the tinkling of sheep bells announced that the sheep were returning to the cave for the night, and the Ogre with them. On entering the cave the Ogre closed the entrance by rolling a great rock into the opening, and then he sat down to eat, noticing that his supply of milk and cake was short. However, after satisfying his appetite as well as he could, he raked up the fire and lay down to sleep. While he slept and snored the prince crept

¹ In Greek *τενελόςης*. This word is explained to be a Turkish expression for a one-eyed giant, derived from *tepe*, "head" and *göz*, "eye." See R. M. Dawkins, *Modern Greek in Asia Minor*, p. 650.

² R. M. Dawkins, *Modern Greek in Asia Minor* (Cambridge, 1916), p. 551.

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out from his place of concealment, and taking a long stake, sharpened it and held it in the fire. When the stake glowed in the fire, the Prince thrust it into the Ogre's eye and blinded him; for the Ogre had only one eye, which was in his forehead. The shrieks of the Ogre roused the whole neighbourhood, and the other Ogres came to see what was the matter with their chief; but finding the mouth of the cave barred by the great rock, they could not enter, and so went away again, supposing that the chief was drunk. Then the Ogre opened the cave by rolling away the stone, and sitting down at the entrance he began to let out his sheep, feeling them one by one. Now there was one big woolly ram, and clinging to its belly the prince contrived to escape from the cave, while the Ogre stroked the animal on the back.¹

(25) Another modern Greek version of the ancient tale was told to the German archaeologist, Ludwig Ross, by a native of Psara, an island off the west coast of Chios. In outline it is as follows: Three brothers, by name Dimitri, Michael, and George, landed from a ship on an unknown coast, and separating from their comrades wandered about till they came to a magnificent palace. Entering it they found in the forecourt a great flock of sheep, and in the banquetting-hall a feast set out, but no human being was to be seen. They sat down and partook of the good things, and hardly had they done so when a huge, ugly, blind Ogre appeared, and in a voice which curdled the blood in their veins cried out, "I smell human flesh, I smell human flesh!" Pale with terror, the three brothers sprang to their feet, but the Ogre, guided by the sound, stretched out his hideous claws and seized first Dimitri and then Michael, and dashed them to pieces on the floor. George, being nimble, contrived to escape into the forecourt, but there he found the gate shut and the walls so high that he could not scale them. What was he to do? Drawing his knife, he killed the biggest ram of the flock, stripped off its skin, and throwing the carcass into a well he wrapped himself up in the skin and attempted to creep out on all fours, as if he were a ram. Meantime the Ogre had finished his horrible meal of human flesh, and came waddling down the marble staircase, shouting, "You shall

¹ G. Drosinis, *Land und Leute in Nord-Euböa*, Deutsche Uebersetzung von Aug. Boltz (Leipsic, 1884), pp. 170-176.

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not escape me! You shall serve me for a savoury supper!" Then he went to the gate and opened it just wide enough to let out one sheep at a time. He next called all the ewes by name, and as each came he milked it and let it out. Last of all came the rams, amongst which George, wrapt in the ram's skin, had taken his place. He approached the Ogre with fear and trembling, but the monster stroked his back, praised his size and strength, and let him go through the gateway. So George escaped.¹

In this version the hero does not blind the monster, and thus one of the most characteristic incidents of the story is wanting; but in other respects the tale conforms to the common type.

(26) Another modern Greek version of the story, recorded at Lasta in Gortynia, a district of the Morea, relates how a man of old set out to wander through the world and came to a land where the men were of great stature, but had only one eye each. The traveller lodged in the house of one of these one-eyed giants, and at evening the giant's wife hid him; for during the day the giant, who was a wicked cannibal, was not at home. When the giant came home, he told his wife that he smelt something, and though she tried to persuade him that it was nothing, he searched the house and discovered the man. At first he made as if he would devour the man, but after putting him into his mouth, he took him out again and spared him for the sake of his wife. However, next day he repented of his mercifulness and would have gobbled the man up, if his wife had not made him drunk, and secretly fetching out the man urged him to fly. But before he fled, the man took a burning coal and thrust it into the giant's eye, thus blinding him. So the wicked cannibal was punished and never devoured men afterwards.² This version omits the characteristic episode of the hero's escape by the means of a sheep or a sheepskin.

(27) An Albanian version of the story, recorded in Sicily, runs as follows: Once on a time there were two men travelling. Night fell upon them by the way, and it rained and thundered. Poor fellows, just think what a plight they were

¹ Ludwig Ross, *Erinnerungen und Mittheilungen aus Griechenland* (Berlin, 1863), pp. 287-289.

² K. Dieterich, "Aus neugriechische Sagen," *Zeitschrift des Vereins für Volkskunde*, XV. (1905), p. 381.

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in! They saw a light far off and said, "Let's go and see if we can pass the night where that light is." And they went and came to the cave, for a cave it was where the light shone. They went in and saw that there were sheep and rams and two Cyclopes, who had two eyes in front and two behind. The Cyclopes saw them come in and said one to the other. "Go to, here we have got something to eat." And they proposed to eat the two men. The poor fellows stayed there two days; then the Cyclopes felt the back of their necks and said, "Good! We'll eat one of them tomorrow." Meantime they made them eat to fatten them. For in the evening they would take a sheep and a ram, roast them on spits over the fire, and compel the poor wretches to devour them, entrails and all, just to fatten them. And every now and then they would feel the back of their necks, and one would say to the other, "They're getting on very well!" But the two men said to each other by words or signs, "Let us see whether we can escape." Now, as I said, two days passed, and on the second day the Cyclopes fell asleep and slumbered with all their eyes open. Nevertheless, when the two men saw the Cyclopes sleeping, they took the spits on which the sheep had been roasted, and they heated them in the fire. Then they took rams' skins and clothed themselves in them, and going down on all fours they walked about in the rams' skins. Meanwhile the spits were heated, and each of the men took two, and going softly up to the sleeping Cyclopes, they jabbed the hot spits into their eyes. After that, they went down on all fours like sheep. The Cyclopes awoke blind, and gave themselves up for lost. But they took their stand at the door, each at a doorpost, just as they were, with all the spits sticking in their eyes. They let out all the sheep that were in the cave, saying, "The sheep will go out, and the men will stay in," and they felt the fleeces of the sheep to see whether the men were going out too. But the men had the sheepskins on their backs, and they went on all fours, and when the Cyclopes felt them, they thought they were sheep. So the men escaped with their life, and when they were some way off, they put off the skins. Either the Cyclopes died or they know themselves what they did. That is the end of the story.¹

¹ D. Comparetti, *Novelline popolari Italiane* (Rome, Turin, and Florence, 1875), No. 70, pp. 308-310,

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A peculiar feature of this version is the multiplication of the eyes of the Cyclopes from one to four apiece.

(28) A Hungarian story of this type tells of three travelling craftsmen, Balzer, Laurence, and John, who, after sailing the sea for seven days and seven nights, landed in a great wood. There they lighted on a sheep-walk and followed it till they came to a stall. They entered the stall and found there a huge giant who had only one eye in his forehead. He asked them what they wanted, and when they had told him, he set food before them. Evening soon fell, and then the giant drove the sheep into the stall. Now the sheep were as big as asses are with us. To shut the stall the giant had nothing but a big stone, which sixteen men like you and me could not have stirred from the spot.

When the sheep had all been let in, the giant sat down by the fire and chatted with his guests; at the same time he felt the neck of each of them to see which was the fattest. Poor Balzer was the man, as the giant perceived; so he took a knife, cut off his head, and gave him to his sheep to devour. The two surviving friends looked anxiously at each other and consulted secretly together; and when they saw that the giant was sleeping on his back by the fire, John took a firebrand and poked it into his eye, so that he could see no more.

When morning broke and the birds began to twitter, the giant took the stone from the doorway and let the sheep out; but he was so sly that he straddled his legs and let each sheep pass between them. Now John was by trade a shoemaker; so he had with him a paring-knife and an awl. He showed Laurence what to do and gave him an awl in his hand; he was to hang on to the tail of a sheep, and just when the sheep was in the doorway he was to jab the awl into its paunch; so would the animal run through the doorway like lightning. John did just the same himself, and both came safely through. When the sheep were all out, the giant shut the door and groped all about, but found nobody. Then he set up such a shriek that the two on the shore fell all their length to the ground. And at his roar twelve more giants, each as big as he, came at a run; and when they saw him in that sorry plight they seized him straight off and tore him to bits. Then they ran all twelve to the sea, but by this time the two fugitives were twelve fathoms from the shore, so that the

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giants could not take vengeance on them. Then the giants began to shriek and roar so terribly that the sea rose in great waves, and the two wretches were almost drowned. But God in his mercy saved them, and they sailed on till they came to a wood, where they landed and walked for pleasure.¹

(29) A modern Syrian version of the old tale runs as follows: Once upon a time there was a prince who had two sons. One of them set out with a book, which he owned, to go to a monastery. He journeyed till nightfall, when he tarried among the mountains and slept till about midnight. Then he heard someone crying. He thought, "I will go and see what it is." He went and found a cave in which a fire was blazing. Entering the cave, he saw a blind giant sleeping by the fire. The youth sat down and pricked the giant with a needle. The giant got up and searched for him, but could not find him. After a while the youth pricked the giant again. The giant arose. Little by little the day broke, and the goats began to pass out of the cave. The giant stood straddling at the mouth of the cave and let the goats pass out one by one. The young man crouched under the belly of the he-goat, and so got out. In the sequel the youth professes to be the giant's son, and after undergoing a peculiar test of sonship he is accepted as such by the giant and allowed to lead the goats to grass. He even recovers the giant's lost eyes from a she-bear, which had apparently abstracted them.²

This story differs from all the rest in that the hero, instead of blinding the giant, restores his lost sight. But in other respects, particularly in the mode of the hero's escape from the cave, the tale conforms to the ordinary type.

(30) In the "Third Voyage of Sindibad the Sailor," which is incorporated in *The Arabian Nights*, the voyager and his companions are landed on an island, where they find and enter a giant's house. Presently the giant, a huge black monster with two eyes blazing like fire, arrived, and finding his uninvited guests, he seized them and felt them as a butcher feels the sheep he is about to slaughter. The first whom he thus treated was Sindibad himself, but finding him lean

¹ G. Stier, *Ungarische Volksmärchen* (Pesth, n.d., preface dated June 1857), No. 14, pp. 146-150.

² E. Prym and A. Socin, *Syrische Sagen und Maerchen* (Göttingen, 1881), No. 32, pp. 115 sq.

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from the excessive fatigue which he had undergone on the voyage, he let him go. In this way the giant picked out the master of the ship, a fat, stout, broad-shouldered man, broke his neck, spitted him, and roasted him on the spit before the fire, after which he devoured him, tearing the flesh to pieces with his nails and gnawing the bones. Then he lay down and slept till morning. This proceeding he repeated on the two subsequent days; but on the third night, when three of their number had thus perished, Sindibad and his fellows took two spits, which they thrust into the fierce fire till they were red-hot like burning coals. These they grasped firmly and thrust with all their might into the giant's two eyes while he lay snoring. Thus rudely awakened from slumber, the giant started up and searched for his assailants right and left, but could not find them. So he groped his way to the door and went out, followed by Sindibad and his friends, who had prudently prepared rafts for their escape from the island. Presently the giant returned with a giantess, taller and uglier than himself; but by this time the fugitives were on board the rafts, and they now shoved off with all speed. The two giants pelted the runaways with rocks, which killed most of them; Sindibad and two others alone escaped on their raft to another island.¹

(31) In "The Story of Seyf El-Mulook," which also forms part of *The Arabian Nights*, we have another slightly different version of the same story. A certain man Saed, brother of Seyf El-Mulook, relates how he was shipwrecked and drifted ashore on a plank with a party of memlooks (male white slaves). He and two of the memlooks walked till they came to a great wood. There they met a person of tall stature, with a long beard, long ears, and two eyes like cressets, who was tending many sheep. He greeted them in a friendly way and invited them to his cave. There they found a number of men whom the giant had blinded by giving them cups of milk to drink. Warned by them, Saed pretended to drink the milk offered him by the giant, and he made believe to be blinded by it; but really he poured the milk into a hole in the ground. His two companions drank the milk and became blind. Thereupon the giant arose, and having closed

¹ *The Arabian Nights' Entertainment*, translated by E. W. Lane, III. (London, 1839-1841), pp. 26-30.

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the entrance of the cave, drew Saed towards him and felt his ribs, but found him lean with no flesh on him. Wherefore he felt another, and saw that he was fat, and he rejoiced thereat. He then slaughtered three sheep, skinned them, spitted them, and roasted them over a fire, after which he brought the roast mutton to Saed's two companions, who ate it with him. Next he brought a leathern bottle of wine, drank the wine, and lying down fell asleep and snored.

While he slept, Saed took two spits, heated them red-hot in the fire, and thrust them into the giant's two eyes. The blinded giant arose and pursued his enemy into the inner part of the cave; but, directed by the blind men, Saed found a polished sword, with which he hewed the giant through the middle, so that he died.¹

It is to be observed that both the versions of the story in *The Arabian Nights* omit the characteristic episode of the hero's escape in a sheepskin or under the belly of a sheep.

(32) A story resembling the Homeric tale of Ulysses and Polyphemus is reported to be widely current in the mountains of Armenia. It is told orally as a popular tale in Erzerum, Kars, Bajberd, Erzinka, Keghi, and other towns; and Armenian emigrants carry it with them to their new homes in Alexandropol, Achalzich, Achalkalak, Gumush-chane, and so forth. The tale is known as the "Story of the Eye in the Forehead." There are a number of different versions of it. One of the best, closely resembling the Homeric version, is said to be the one told at Gumush-chane, to the south of Trebizond. The version told at Achalzich runs as follows:

One day a rich man, looking out of his window, saw a porter approaching with a sack of meal on his back. When he came to the wall of the house, the porter put down his load to take breath, and began to bemoan his hard fate. "What an unlucky wretch am I!" he complained, "what a hell of a life I lead! When will God deliver me from my horrible lot!" and so on in the same strain. The rich man sent his servants to call in the porter, and when the fellow said that he could not leave his sack, the other had the sack despatched to its destination by one of his servants. It happened that the gentleman had invited friends to dinner that day, and by this

¹ *The Arabian Nights' Entertainment*, translated by E. W. Lane, III. 353-355.

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time the guests had begun to assemble. But the best place at table was reserved for the porter. When they were all seated, the host stood up and said, "Listen, gentlemen, and you, my friend," turning to the porter, "listen you too, I have something to tell you. When I have finished my story you, gentlemen, and you, my friend" (meaning the porter) "shall judge whether the present lot of our friend here, of which he has just been complaining, is harder and more unendurable than the experience I have undergone in my life.

"I was a merchant and a handicraftsman. Once I sailed in a ship on business with twenty companions. A great storm overtook us, and our ship was cast on the rocks and broken in pieces, but we were carried ashore by the wind. So far as our vision extended, there was not a living being anywhere, neither man nor devil. For long we had nothing to eat or drink, and we wandered about till we came to a wood. In the wood we saw a building. We went in and waited. About the time when the sun went down, there appeared a frightfully big man, who had an eye in the middle of his forehead. When he saw us, he began to laugh, his face beamed with joy, and he made curious grimaces. He blinked with his eyes, kindled a great fire in the oven, and put an iron spit in it. Then he came up to us, felt every one of us, and choosing the strongest and fattest stuck him on the spit, held him over the fire for a little, and ate him. We were horrified, but could do nothing, and waited to see what would befall. Next evening he came again, stuck another of us on the spit, roasted him, and ate him. We saw that this could not last, and that something must be devised to save us.

"The giant with one eye in his forehead, who devoured our companions, laid him down every evening before the door and fell asleep, after he had partaken of his supper. In the morning he went away and walked about till evening. The third evening, when he had lain down and was sleeping quietly, whereas we could not sleep for fear, one of us by my advice got up, heated the spit in the fire, and thrust it, red-hot, into the giant's eye. The blinded giant shrieked dreadfully. We ran hastily to the sea, and embarking in a boat, rowed away at once from the shore. The giant's mates heard his shrieks and observed us. They hastened to him, and threw great stones at us from a distance, so that the whole sea rose in billows. At last our boat was hit by a stone and knocked

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to bits. All my comrades were drowned, I alone was saved, for I tied myself to a board, and so came to shore." ¹

In this version there is no mention of sheep, and no explanation is given of the hero's escape from the abode of the giant.

(33) A version of the tale which presents the main features of the Homeric story has been recorded in Mingrelia, a district on the southern slope of the Caucasus and on the eastern shore of the Black Sea. It is as follows :

Once upon a time a traveller on the road from Redut-Kale to Anaklia (on the eastern shore of the Black Sea) was overtaken by night, a dark and rainy night. In the midst of the forest, far from every human habitation, a pack of wolves beset him, and some of them tried to tear him from his horse. But the horse stood stock still, and neither soft nor hard words could induce him to stir from the spot. What booted it that the wanderer had tied sticks to the tail of his horse to keep the wolves at bay? They attacked him in spite of the talisman. A cold shudder ran over the poor man, his sword hung powerless in his limp hand. All he could do was to cry aloud for help. And lo! a light appeared in the distance, the wolves vanished, and the horse galloped towards the light. It was a torch in the hand of a man who inhabited a lonely house hard by. The traveller warmed himself in the hut and told his host of his adventures. But his host had far worse experiences to relate. "Brother," quoth he, "you are unhappy because the insects in the wood have attacked you. But if you only knew what I have endured, you would deem yourself lucky that nothing worse has befallen you.

"You see we are all here in mourning. We were seven brothers, all fishermen. Often we would be months at sea with our ship, only sending a boat home once a week with our catch. One day when we had cast our lines we noticed that our ship was moving away from the shore; something was pulling it, and we could not stop it. Thus we were drawn on, and after some weeks we saw before us a rocky shore with a stream of honey flowing into the sea. Our ship drew in towards the honey stream, and when we were near it, a huge fish, with a mouth a fathom wide, bobbed up

¹ Senekerim Ter-Akobian, "Das armenische Märchen vom 'Stirnauge,'" *Globus*, XCIV. (1908), p. 205.

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out of the water beside our ship. It swallowed the honey so greedily that the brook almost ran dry. Our hooks had caught in its gills, and it had been towing us along all the time. While it was busy gorging itself on the honey, we cut loose our lines, and let the fish go free. We loaded the ship with honey and wax, and the evening before we were to make sail for home, we saw a flock of sheep and goats approaching the honey stream. The shepherd was a one-eyed giant. In his hand he held a staff as thick as a pillar, and he twirled it like a spindle. A dreadful fear came over us. The giant drew our ship to the shore, and drove us with his flock to a great building, which stood in the middle of a wood. The trees were so high that we could not see the tops. The very rushes were as thick and tall as oaks are with us.

"The enormous edifice was built of huge, unhewn blocks of stone and divided into various rooms for the flocks; the goats, the sheep, the lambs, and the kids had their separate compartments. The one-eyed giant shut us in and then drove his flock away. We tried to break open the door, but in vain. Like mice in a trap we ran about from morning to night. At evening the giant returned, shut up his beasts, and made a fire. He laid on whole trunks of trees. Then he took a spit, fetched a fat wether, and roasted it, without skinning it. Nay, he did not even kill it, but stuck it alive on the spit; the animal writhed in the fire till its eyes burst. Then he ate it up, lay down, and began to snore.

"Next morning he ate two more wethers, and in the evening he took the fattest of us, stuck him on the spit, and began to roast him. Our brother writhed horribly and shrieked for help, but what could we do? When our brother's eyes burst, the giant tore off one of his legs and threw it to us; but the rest of our brother he ate. We buried the leg. The next days it came to the turn of my other brothers; at last only I and our youngest brother were left. We were almost beside ourselves with fright and longed for death, but not such a terrible one.

"Well, when he had eaten our fifth brother and lay by the fire and snored, we slunk up to the spit which he had stuck at his side in the ground, and with much ado we pulled it out. Then we thrust it into the fire, and waited anxiously till it was red-hot; and we thrust the red-hot spit into his eye. Blinded, he bounced up with such force in his pain, that we

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thought he would have broken through the roof, but he only hurt his head. With a frightful yell he ran through the whole house, trampling on sheep and goats; but he could not find us, for we dodged between his legs.

"In the morning the beasts began to bleat, being fain to go out to graze. The giant opened the door, stood in front of it, and let the sheep and goats pass out one by one between his legs, but he felt the back, head, and belly of each. So he did till noon. Then he grew tired, and contented himself with feeling the back of each beast. Luckily my brother had still a knife, and with it we skinned two sheep. Then we wrapped ourselves up in the skins and resolved to creep between his legs. Half dead with fear, I was the first to try my luck. The giant remarked nothing, and I was out. My brother followed. We sought our ship, which was still in the same place. Our hope of escape rose. Meantime the giant's flock came up. We picked out the best animals and took them with us on board. But scarcely had we cut the cable when the giant arrived and felt for the ship. When we were out of reach, we called to him our names, that he might know who had played him such a trick. In a rage he flung his club at us, with such violence that the sea foamed up, and our ship nearly went down. After long wanderings along the coast and many hardships, we at last came home."¹

(34) A version of the tale which also resembles the Homeric story is told by the Ossetes of the Caucasus, a people who speak an Iranian tongue. Their version runs as follows: Urysmag rode with his companions a long, long way, till they could hardly stir a step for weariness and hunger. Then Urysmag suddenly remarked at the foot of a mountain a shepherd of gigantic stature with a flock of sheep. So he rode up to him, and dismounting from his horse, caught the best ram, which was as big as an ox. But he could not hold the ram; nay, the ram drew him bit by bit, till he fell into the hands of the one-eyed giant. "O Bodsol," said the giant, addressing the ram, "I thank you for procuring me a right good roast." So saying he thrust Urysmag into his shepherd's pouch. Being hungry, Urysmag at once

¹ A. Dirr, *Kaukasische Märchen* (Jena, 1920), No. 65, pp. 248-251. The Mingrelian language is akin to the Georgian (*id.*, p. 290).

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addressed himself to the giant's provisions. "What are you up to there?" said the giant to him, "keep still, or I'll give you such a squeeze that I'll break every rib in your body." Meantime the sun went down, and the one-eyed giant drove his flock home to a cave and rolled a great rock before the entrance. The rock shut the mouth of the cave so tight that not a single ray of light could penetrate into the cavern. "Go, my son," said the giant to his offspring, "and bring me the roasting spit. I'll roast a tit-bit for you which the ram Bodaol has brought me home to-day." The son quickly brought the iron spit. The giant took the spit, stuck Urysmag on it, and set it on the fire; then he lay down to sleep. Now the spit had not pierced Urysmag, but only passed between his body and his clothes. So when the giant had lain down and began to snore, Urysmag disengaged himself from the spit, heated it red-hot, and thrust it into the giant's eye. The giant roared and raged, and threatened what he would do to his little enemy when he caught him. Meantime Urysmag killed the giant's son; and in his fury the giant bit his own fingers, but that did not mend matters. In the morning the sheep began to bleat; the day was breaking, and it was time to let them out to pasture. "Now you'll catch it! You shall not escape me," threatened the giant, and rolling the block of stone from the mouth of the cave, he sat down on it and caused every sheep to pass before him, one by one. Now in the giant's flock there was a big white ram with long horns, and it was the giant's favourite. Urysmag hastily killed this ram, drew off the skin with the horns, put the skin with the horns on himself, and thus disguised was the first to creep on all fours out of the cave. "You are Gurtshi," said the giant to the supposed ram as he felt him, "go, my clever beast, go and guard the flock till evening, and drive them home. Alas! I'm blind, but I'll punish him who has outwitted me." So saying he stroked the back of the supposed ram and let him go out. Thus Urysmag escaped, and he waited till the whole flock was out. Then he cried out, "And here I am after all, you blind donkey!" The giant died of vexation. But Urysmag drove away the sheep to his companions and killed some rams to make a feast for his friends.¹

¹ Chr. H., "Ossetische Märchen und Sagen," *Globus*, XLI. (1882), pp. 333 sq.; A. Dirr, *Kaukasische Märchen*, pp. 252-

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(35) A story of the same type is reported from Daghestan, a region situated on the north-eastern slope of the Caucasus. It is as follows: Two shipwrecked mariners meet a one-eyed giant, who is tending a flock of sheep. The giant seizes them and carries them to his abode, which is built of great blocks of stone in the forest. He sends one of the two to fetch water, and in his absence he roasts and devours the other, leaving nothing but a hand and foot, which he offers to the other shipwrecked mariner on his return. The mariner replies that he is not hungry. Then the giant shuts up his abode with an enormous rock and goes to sleep. The man puts out the giant's eye with a red-hot bar of iron. Next morning the man kills a ram, wraps himself up in the skin, and so makes his way out along with the flock. The giant becomes aware of the trick and utters a shout: other Cyclopes come in haste; but the man reaches the shore and makes good his escape on a piece of the wreck.¹

(36) A story of the type we are considering occurs also in a Mongolian work, dating perhaps from the thirteenth or fourteenth century, which professes to narrate the history of the Oghuz, a widely spread branch of the great Turkish family, who include the Turcomans and the Uzbeks of Bokhara and are said still to constitute perhaps the majority of the population between the Indus and Constantinople.² The work in question includes eight narratives. It is in the eighth narrative, entitled "How Bissat killed Depé Ghöz," that the story occurs with which we are here concerned. It runs as follows.³ An Oghuzian herdsman surprised and caught at a spring a

254. There are a few unimportant variations, mostly verbal, between these two versions of the tale. In the former it is said that the outwitted giant "died of vexation"; in the latter it is said that he "almost died of vexation and rage." As to the Ossete language, see A. Dirr, *op. cit.*, p. 290.

¹ A. van Gennep, *Religions, Mœurs, et Légendes* (Paris, 1908), p. 162.

² As to the Oghuz, see A. H. Keane, *Man, Past and Present*, revised by A. H. Quiggin and A. C. Haddon (Cambridge, 1920), pp. 311 *seq.*

³ W. Grimm, *Die Sage von Polyphem*, pp. 7-12, referring to Diez, *Der neuentdeckte oghuzische cyklop verglichen mit dem homerischen*, 1815.

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fairy of the Swan Maiden type, and had by her a semi-divine son named Depé Ghoz, who had the form of a man, except that he possessed only a single eye on the crown of his head. His birth was attended with prodigies, and as his fairy mother flew away she prophesied that he would be the bane of the Oghuz. The prediction was unhappily fulfilled. The monster began a long career of villainy by killing the nurse who gave him the breast, and he soon began to carry off and devour his own people, the Oghuz. It was in vain that they sent troops against him, for he was invulnerable; his fairy mother had put a ring on his finger, saying, "No arrow shall pierce thee, and no sword shall wound thy body." So no man could stand before him, and he put his foes to flight with great slaughter. Therefore they were forced to send envoys to negotiate a peace. Depé Ghoz at first, pitching his pretensions in a rather high key, stipulated for a daily ration of twelve men to be consumed by him; but the envoys pointing out to him with much force that at such a rate of consumption the population would soon be exhausted, the Ogre consented to accept the more reasonable ration of two men and five hundred sheep a day. On this basis he made shift to subsist until a distressed mother appealed to the heroic Bissat to save her second son, who was doomed to follow his elder brother into the maw of the monster. Touched by her story, and burning to avenge his own brother, who had been one of the giant's victims, the gallant Bissat declared his resolve to beard the Ogre in his den and to rid society of a public nuisance. It was in vain that the princes endeavoured to deter him from the dangerous enterprise. He listened to none of them, but stuck a handful of arrows in his belt, slung his bow over his shoulder, girt his sword on his thigh, and bidding farewell to his father and mother set out for the giant's home.

He came to the rock where Depé Ghoz devoured his human victims. The giant was sitting there with his back to the sun. Bissat drew an arrow from his belt and shot it at the giant's breast, but the shaft shivered at contact with his invulnerable body. A second arrow fared no better; the monster only observed, "A fly has bothered me." A third shaft likewise shivered, and a piece of it fell before the giant. He started up. "The Oghuz are waylaying me again," said he to his servants. Then he walked leisurely up to Bissat, gripped him by the throat, and carried him to his abode. There he stuck

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him in his own ox-hide boot, saying to the servants, "I'll roast him on a spit for supper." So saying he went to sleep. But Bissat had a knife, and he slit the ox-hide and stepped out of the boot. He asked the servants how he could kill the giant. "We know not," said they, "there is no flesh on his body except in his eye." Bissat went up to the sleeper's head, and lifting his eyelid saw that the eye was indeed of flesh. He ordered the servants to heat the butcher's knife in the fire. When the knife was red-hot, Bissat thrust it into the giant's eye, destroying it entirely. Depé Ghöz bellowed so that mountains and rocks rang again. But Bissat sprang away and fell into the cave among the sheep.

The giant perceived that his foe was in the cave. So he took his stand in the doorway, setting a foot on each side of it and calling out, "Come, little rams, one after the other." As each came up, he laid his hand on its head. Meantime Bissat had killed a ram and skinned it, leaving the head and tail attached to the skin. Now he put on the skin and so arrayed drew near to the giant. But the giant knew him and said, "You knew how to rob me of my sight, but I will dash you against the wall." Bissat gave him the ram's head into his hand, and when the giant gripped one of the horns and lifted it up, the skin parted from it, and Bissat leaped out between the giant's legs. Depé Ghöz cast the horn on the ground and asked, "Are you freed?" Bissat answered, "My God has set me free." Then the giant handed him a ring and said, "Put it on your finger. Then neither arrow nor sword can harm you." Bissat put the ring on his finger. The giant attacked him and would have wounded him with a knife. Bissat leaped away and noticed that the ring again lay under the giant's feet. The giant again asked, "Are you freed?" and Bissat again replied, "My God has set me free." Finally, the hero contrived to slay the monster by cutting off his head with a sword, but this conclusion of the tale does not concern us here, having no parallel in the Homeric story.

In this Mongolian or Turkish version the giant's offer of a ring to his escaped prisoner recalls the incident of the ring in some of the other versions already noticed;¹ but here the ring does not talk and thereby betray its wearer's presence to his vengeful enemy.

¹ See above, p. 410, with the note.

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Wilhelm Grimm interpreted the eye of Polyphemus as the sun, and found the origin of the story in the physical conflict of the elements and in the moral contrast of rude violence with crafty adroitness.¹ Such interpretations may safely be dismissed as erroneous. They illustrate the common tendency of learned men to attribute their own philosophic or mystical views to simple folk who are quite incapable, not only of conceiving, but even of comprehending them. To all appearance Polyphemus and his fellows are fairyland beings, neither more nor less, the creation of a story-teller who invented them for the sheer delight of giving the reins to his imagination and of exciting the wonder and admiration of his spellbound hearers, but who never dreamed of pointing a moral or of elucidating the dark, mysterious processes of external nature. Early man was not for ever pondering the enigmas of the universe; he, like ourselves, had doubtless often need to relax the strain and to vary the monotony of ordinary life by excursions into the realm of fancy.

¹ W. Grimm, *Die Sage von Polyphem*, pp. 28 sqq.

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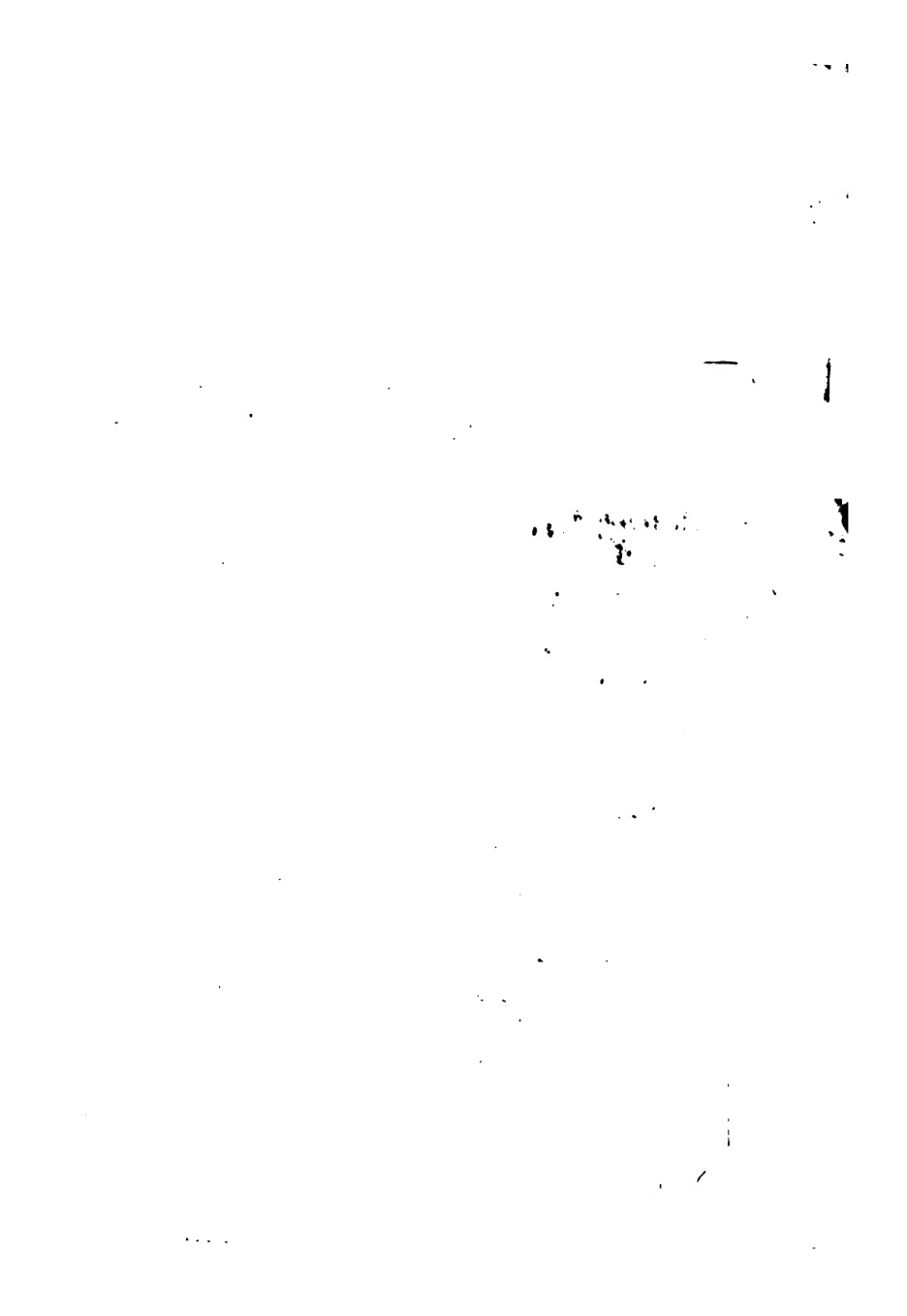
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